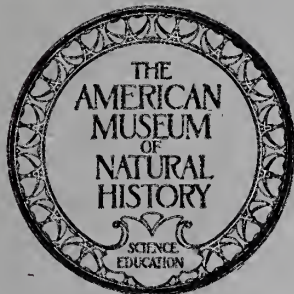


ANTHROPOLOGICAL PAPERS
OF
THE AMERICAN MUSEUM
OF NATURAL HISTORY
VOL. XXIV, PART I

MYTHS AND TALES FROM THE SAN CARLOS APACHE

BY

PLINY EARLE GODDARD



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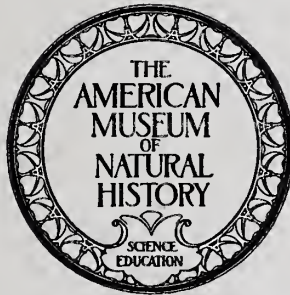
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INTRODUCTION.

These narratives are the translations of texts recorded during several visits to the San Carlos Apache. The first of these was made for the University of California in 1905 with only moderate success because of the difficulty in finding proper interpreters. The larger amount of material was secured early in 1910 for the American Museum of Natural History and supplementary texts were recorded during the summer of 1914 for the same institution. In the main, then, this publication, together with Volume VIII of this series, forms a part of the work inaugurated in the Southwest in 1909 under the yearly grants made by Archer M. Huntington.

The two chief informants were Antonio, a very well informed man of advanced age who dictated freely; and Albert Evans, a man of middle age speaking sufficient English to translate his own texts.

The myths of the Apache are of two sorts: First, there are several important narratives, the most typical of which explains the origin of the earth, and of its topography, the birth of the Culture Hero and his activities in freeing the world of monsters. To the second class belong the myths explaining the origin of definite ceremonies. These myths in their more complete versions are known only to those who celebrate the ceremonies in question and are perhaps integral parts of the rituals. The myth of the woman who became a deer is typical of this class.

The tales divide into those which are wholly native and those that, in part at least, are of European origin. The Apache themselves recognize some of these tales as "Mexican" but claim other such stories as Apache. Without a knowledge of European folklore a complete segregation of the European elements is impossible. The footnotes point out the more obvious foreign tales or incidents.

When the literature of all the Southern Athapascan tribes has been published in considerable quantity, a characterization of it as a whole and a comparison with that of the Pueblo peoples and the neighboring tribes will be of interest.

Resulting as a by-product from linguistic work these myths and tales are not to be considered as exhaustive of those known to the Apache. Long tales, European in origin, have been heard at the camp fires which are not included in this series. It is probable that important native myths have also been missed.

PLINY EARLE GODDARD.

August, 1918.

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CREATION MYTH (First Version)¹

There were no people but there were some persons existing who were without parents. These were *Bec dixil xastin*, Black Metal Old Man, *Nal'uleteu dixiln*, Black Big Spider, *Nltej dixil*, Black Whirlwind, and *Godiye*, Mirage.² These were the four who did this. There was neither earth nor sky. *Bec dixil* had no house. Spider had no house but his dwelling place was where his web hung crosswise. Although there was neither earth nor sky Whirlwind had his home in the space between the earth and sky. *Mirage* had nothing on which to dwell but he trembled about where there was no earth and no sky.

These came together and talked about what there might be on which they could dwell. They said they would live on the sky and that they would also make the earth. They determined that there should be something. These four persons were discussing with each other how it should be done. Black Whirlwind did this way; he rubbed his hand over his breast and removed some of the cuticle. Taking this between his thumb and forefinger he asked how the earth should be. He pressed the cuticle between his thumb and finger repeatedly.³ He then walked to that which he had made and the earth nearly moved into its place. White Whirlwind came up to it and stood there. The earth moved a little way. Yellow Whirlwind came up to it and took his station. The earth moved nearly to its place. Blue Whirlwind went to it and stood by it. Then the earth that was to be settled to its place.⁴

¹ Told by Antonio, a man who was born about 1850 in the region known as Wheatfields, north of Globe, Arizona. He is considered the chief of his band, a position of some honor but without formal duties. Possessed of considerable priestly lore he was a very capable and willing narrator.

² These four primordial beings seem to be selected because they are deemed capable of remaining in space unsupported by earth or sky. This is logical enough for Whirlwind and *Mirage*. For Spider, one's eyesight must be too poor to see the supporting threads, to conceive of the web being self-supporting. Black Metal Old Man is difficult. Thunderbolts are believed to be flaked stone points, flint or black obsidian. The word *bec* originally meant that and is so translated by Matthews in *Navaho Legends* and elsewhere. The Apache only know metal as its significance. I am inclined to think that lightning flashes are meant but not directly named through fear. It is possible the Sun's disk is referred to for the general importance of the Sun in Apache belief would give him first place. The adjective *dixil* is simply the most sacred color and could be used even of snow. The use of *xastin* implies respect as well as age and is often used much as mister in English.

³ This method is employed to produce people by *Estsánnatehi* in the Navajo story. Matthews, 148.

⁴ The Apache circuit is sunwise, beginning with the east. The colors are as here given: black, east; white, south; yellow, west; blue, north. The Navajo have the sky supported on five pillars. Franciscan Fathers, 354.

They now discussed what should support the earth. They concluded to make four supports for it of *bee dilxil*. They added a black whirlwind to these to help hold it up. They all agreed it was satisfactory.

When they had finished the earth they began making something to live on it. They made coyotes and the birds which have wings but are like human beings. There were all kinds of birds living on the earth. Thus people of this sort existed. Because these people were not good water covered the whole earth.

Then Ests'unnadlehi¹ went into a vessel of turquoise. She put in some seeds and the two grinding stones, and stopped the opening in the vessel with clay. She floated around in this on top of the water. When she struck the side of the vessel with the muller it rang "bibit." As long as there was much water it made a sound like "bit" when it was struck. When the water was gone she hit it again and heard a sound like "dan." Thinking then that the water was gone down she broke out the stopper and came out.² There was nothing but a level plain of sand where she came out. There was nothing there, not even bushes. She sat down by herself and began to consider what would be. She went up on the mountains where the sun's rays struck as the sun came up and took a position on her knees with her head turned away. Four times the sun refused to shine. Having tried in vain she came there the next day and did the same thing with the same lack of results. This was repeated on the third and fourth days. When she had done it four times on the fourth day the sun penetrated her and she was glad.³

Ests'unnadlehi became pregnant and gave birth to a girl. When this girl had grown to some size her mother told her to seek a connection with someone. She directed her to go to the bluff where water was dripping. The girl went there and took a position on her knees. The water fell between her legs, but did not enter her. She went there and did the same way three times in vain. Then her mother put her in position and the water entered her.

She became pregnant and gave birth to a boy. She was called Naljidilxih, the boy was to be Naiyenezgani, and her mother was Ests'unnadlehi. There were these three.

¹ The Navajo have an account of her origin. Matthews, 104. The Jicarilla Apache consider Yolgaiisdzan, the grandmother of Naiyenezgani, to be the earth. Goddard, (a), 206.

² The Navajo account of a deluge is connected with the emergence in this world through a reed of those who were fleeing from the rising waters. This story may have been influenced by the Biblical account. Boats were not known to the Apache. The Pima have an earthen vessel employed during the flood. Russell, (b), 209, 211.

³ See Matthews, 105 for the Navajo account. Cf. Stevenson, (b), 35, for union of sun and foam. The Zuñi also use four as a ceremonial number in myths. Stevenson, (b), 28, 30.

He who was to be Naiyenezgani had a smooth head. He had no hair, ears, nose, teeth, or lips. He was also devoid of the ridge above his eyes as well as of eyebrows and eyelashes. His arms had no joints and he had no fingers, just a flat hand. His legs were similarly without joints and his feet were undivided into toes.¹ He had no nails on his hands or feet. He was just smooth and unformed.² The woman was considering what should be.

"Where does my father live?" the boy asked his grandmother. She told him not to speak about it, since he lived in a dangerous place and one was not allowed to talk about him. He repeated his question three times and the fourth time, his grandmother still refused to tell him. "You must mean that one of your organs is dangerous," the boy finally said.

He started away just by himself having only his own devices. She couldn't discover by what means he knew the way, but she thought he must have something to guide him. He came where his father's house could be seen. He sat down there and began to cry. While he was sitting there crying and wondering by what means he could get to his father's house, a head was stuck out of a hole right beneath him. "Well, why are you crying?" a voice asked. The boy replied that he was on the way to his father's house and was crying because he was trying to find a means of going there. Then the one who put his head out said that in the morning he would go from right where the boy was sitting to the house of the Sun. Promising to return and telling the boy to wait, Spider started away.³ He went to the house of the Black Sun and tied his thread to the door post. Then he came back and told the boy everything was ready and that his thread was fastened. He directed the boy to go on the string which he had stretched for him.

The boy went on this thread and came in front of his father's house. When he got there he stood below the house. He could hear someone sitting inside of the house. He heard him get up and go up to the top of the house. From there he looked down on the earth. While he was gone Naiyenezgani went right inside. A woman was sitting in an inner room. When she saw him she asked why he had come, at the same time telling him no one was allowed to come there. The boy replied that he had come to see his father. The woman warned him against saying that, telling him that his father was a dangerous man who had killed those who had claimed to be his children. She said this to him four times in vain. Finally she

¹ See reference to webbed hands and feet in Stevenson, (b), 28, 29, 34.

² This lack of complete human form is in preparation of initiation later when the boy is to be fashioned. The two incidents are the origins of the ceremony for boys.

³ Matthews, 109.

said, "Well, have it that you came to see your father;" and going into a corner she took up a white cloud and spread it down.¹ Telling him to lie down on this blanket, she rolled him up in it and hid him. She told him that at sunset the Sun would come home on the sky and that the boy would hear a sound like "dil" when he landed on the top of his house. He would know by that that the Sun had returned.

He heard the Sun coming down and heard him land. The Sun asked his wife who had come there. She replied that no one had come; that she had seen no one. She told him this four times as the Sun repeated the question. Finally she said, "You are always saying you never do anything amiss where you go." The woman went then where she had hidden the boy and brought him nearby and put him down. She opened out each way the blanket in which he was rolled. The boy then got up. "This boy called you his father; he said he came to see his father. It may be so," the woman told her husband.

The Sun took his child by the hand and led him to the east where there was tobacco with which he killed people. The pipe was lying with the tobacco. He filled the pipe and held it up to the east where it became ignited without any visible means of lighting it. The boy drew smoke once and there was nothing but ashes to be seen. He went to the south where there was white tobacco with a white pipe lying in it. He filled the pipe and held it up to the south. It became lighted without visible means. He gave it to the boy who drew on it once and nothing but ashes appeared. Next he went to the west where there was another pipe and tobacco. This he lighted by lifting it up. The boy drew on the pipe and nothing but ashes remained. He now went to the north, where another pipe lay in tobacco. He filled the pipe and held it up. It became lighted without apparent means. He gave it to the boy who drew once on the pipe which was immediately white with ashes. This made four times that he had tried in vain with the tobacco that kills people. "It is true that you are my son," he said.

He then went with him to the east to a place called *sek'q'* which was blazing with "sky fire." The Sun caught the boy by his foot and swung him around, his head hanging down, and threw him into the "sky fire." He pushed him down with a poker of *bce diltik*. The black *sek'q'* glowing red went through the sky with him. He went through the sky as a downy feather and turned back to a man, landing back by his shadow before the Sun moved. The same thing was done at the south where white sky fire was blazing out. He pushed him down with a poker of white *bce*. Again

¹ The Navajo speak of four clouds. Matthews, 111.

he escaped. Next they went to the west where there was a yellow fire and he was poked down with yellow *bec*. Again he turned into a downy feather and came down on his shadow. Last they went to the north where the sky fire was blue and the poker was blue *bec*. He blazed through the sky with blue flames and returned to his shadow by becoming a feather. He did this without killing his son. "You are surely my child," he said. Some of the first people to come into existence were there.¹ They acknowledged the boy as their grandson. "It is Naiyenezgani, our grandson,"² they all said.

"Form my child for me," the Sun asked of them.³ They prepared a sweatlodge with four stones and a pile of wood. The sun directed that the four stones be put on the fire. Those who had come went in with their grandson. Two of the stones were brought into the lodge. They went into the bath four times. When the skin all over his body became soft they pushed the skin of his flat hands back and formed his fingers. They made the lacking joints and made hair for him. They also made supra-orbital ridges and ears and a nose with nostrils. They made also lips and teeth and a chin. They provided a joint in his neck where before one was lacking and the boy had not been able to turn his head. They also made joints in his arms so his arms could be bent. They fashioned his toes in the same manner as they made his fingers, making them as people's feet are now.

"Now train him for me so he may fight against those who are dangerous," the Sun asked. They made for him moccasins and leggings of obsidian and an obsidian shirt and hat. They provided him with an obsidian warclub. Thus he was equipped to fight the dangerous ones. They made something which should sit by his ear and tell him what to do and direct his travels.⁴ When he was thoroughly equipped they told his father that he was ready.

The boy was then told he might return where his grandmother was living.⁵ He went to his grandmother who greeted him. He lived there with her.

He had no bow and arrows. He began hunting about for something and found some reeds. He looked again and found a mulberry tree. He carried the material secured from their home. He made an arrow and straightened

¹ The major gods, seldom named, may be referred to. They would strictly speaking be the father of the Sun or his uncles. Cf. Matthews, 106.

² Son's son. The term is reciprocal.

³ In the Navajo account done by the daughters of the Sun. Matthews, 112. The adolescence ceremony in the Navajo version is the racing on page 106 of Matthews.

⁴ This monitor frequently mentioned in this and following myths is usually explained as a fly or insect. In some degree the concept is that of a guardian spirit. The wind serves Naiyenezgani in this manner in the Navajo myths.

⁵ This trip to the sun according to this version is for the general adolescence ceremony and the special equipment as a warrior. Among the Hopi and Zuñi and to a considerable extent the Navajo, the two brothers who visit the Sun are war gods and the entire myth belongs to the warrior cult.

it. He provided it with a foreshaft and feathered the arrow with eagle's plumes. He at first put on a single feather and shot at a cactus which was standing close by. He missed the cactus and concluded a single feather was not sufficient. He put on two feathers and tried again. He missed again. "Not good," he said, "three will be used." When he had put on three, he shot again. "Dhu," he heard as the arrow went through the center.

"Where is there some flint to put on the end of the foreshaft?" he asked his grandmother. His grandmother told him not to say that. The boy replied that it was one of his grandmother's organs that was dangerous. He went far in his search until he came to some flint. He picked it up and struck it with a stone. As he gathered up the pieces something called *Beylgai* ran at him. He stopped and waited for it. Just as it came up to him he thrust at it with a dagger.¹ It ran on him and was broken to pieces. He gathered up the pieces, tied them up, and carried them home. When he came home he flaked a piece of flint and put it on the end of his arrow in that way making it sharp.

When he had finished the flint he asked his grandmother where on earth were those who killed people. He asked this because of what the one which sat by his ear had told him. "Grandmother, where does the one live who kicks people over the cliff?" he asked.² His grandmother told him not to speak that way, that the person was dangerous and one was not allowed to mention him.

He started off under his own leadership. He had a blue fox as his pet. He put a yellow snake in the fold of his shirt. He hunted about and found a canyon where there was a wall of rock on either side. He went in between these walls and came to a trail which was used by people. He followed along the trail and soon came where a man was lying against the cliff. He had one leg over the knee of the other with his foot in the air. *Naiyenezgani* stopped close by and told the man to get up and let him pass. The man refused and remained in the same position. *Naiyenezgani* sent his pet, the blue fox, along the trail. As the fox was passing the man kicked with his foot but the fox jumped and the kick passed behind. *Naiyenezgani* jumped past and asked why he did that. He went around and did the same thing four times. The man kicked each time missing him. *Naiyenezgani*, reaching into the bosom of his shirt, pulled out the yellow snake and threw it on the man as he lay against the rock. When the snake fell near his head and rattled, the man cried out that he was afraid of that sort. As he jerked

¹ Cf. Matthews, 125. Goddard (a), 204.

² Cf. Matthews, 122-123. Goddard, (a), 202; (b), 235-236.

his head about Naiyenezgani pulled out his obsidian club. "Bau," he heard, as he knocked the man down from the top of the cliff where he lay. He killed him. The monster was called Tsidakelisi. Naiyenezgani went back and told his grandmother he had killed Tsidakelisi.

He asked his grandmother where Nagegani, he who kills people by looking at them, lived. "He lives in a dangerous place," she replied. He started away hunting for him. That which sat by his ear told him where he lived. He came near to the place where the monster was sitting with his children.¹

Naiyenezgani produced a mirage so they could not see him. While they were watching here where he was not, he went around and came down on them. The young ones saw him standing close by and told their father some man had come to them. The father told them to look at the visitor. Sitting there in a line they looked at him. He began to feel disturbed in his mind. His eyes in which they were looking did not move. His mind was affected. When he was about to die he took out his life medicine and put it in his mouth and recovered. He had something in the fold of his blanket which would explode. He took this out and put four pieces in the fire which encircled the place. He heard a noise like "tcil" and the pieces flew in their faces. The fragments went into the eyes of all of them. They rubbed their eyes but not one of them could see anything. Naiyenezgani went up to them with his club and hit them, killing them. He went back where his grandmother lived.

"Where does black-tailed deer live? How does one do when he has killed one?" he asked his grandmother. "Do not butcher it under a piñon tree," she told him. He went away again and hunted for a deer. He came to a mountain far away where he hunted about. He came up to a deer at which he shot with an arrow, killing it. He killed it in an open place. Wondering why his grandmother had warned him not to do so, he seized the deer by a hind foot and dragged it to a piñon which stood a little way down the hill. Then he dragged it up the slope to the shade of the piñon. He drew out his knife, turned the deer on its back and held it by one foreleg while he cut it down the breast and belly. When he had cut it open in that manner he removed the skin. He spread out the skin at one side and cut off both the front legs. He laid those down over there. He then cut off the hind legs and put them down. When he was cutting out the stomach and intestines some cold water was dripping on him. Wondering what was doing it to him he looked up above the piñon. He thought there might be a cloud but there was only blue sky. He thought something up

¹ Matthews, 123-124.

there in the sky might be rotting and falling on him. He bent down and was pulling the intestines out when water fell on him again. When he looked up again he saw a beautiful girl sitting on the top of the piñon. When she saw him she called "my husband" and lifted her skirt. She began to descend the tree. When she was nearly down he discovered her privates were provided with teeth. He grabbed up the second stomach and ran away dragging it along. The girl ran after him calling him husband. She nearly overtook him at the foot of the mountain. She kept trying to grab him. As she was about to overtake him he threw down between them the tripe which formed rows of radiating ridges like one's spread out fingers. He was running ahead of these ridges but she was behind and had to cross them. He ran back where his grandmother was sitting. "You certainly told me the truth for Vagina-that-kills is running after me.¹ She will soon be here." Considering what she could do with him she moved over the vessel in which food was boiling, put the fire to one side, and dug a hole underneath where the fire had been. She told Naiyenezgani to go into the hole she had dug and covered him with a thin stone and replaced the fire and the boiling pot. She made a big fire and sat down by one side of it.

Just then the girl came running up, asking which way her husband had run. The grandmother denied that any man had been there. The girl insisted that her husband had run there. She said she could determine by her urine for it would run and stop where her husband was located.

She went up on the slope and drew radiating lines. Her urine flowed down and came right to the fire. Saying her husband should be there, she threw the pot to one side, pushed the fire over, pulled up the stone, and grabbed him by the arm. She pulled him out and calling him husband asked him to hurry, at the same time raising her skirt. He looked and was afraid of her teeth which were grinding against each other. The girl urged him to hurry, but he excused himself by saying that he did not do that in an exposed place but required that a good bed be spread with grass. This bed he said must be in a house made of four poles of Douglas spruce which grows upon large mountains standing at the four cardinal points.

She ran off toward the east. While she was gone Naiyenezgani fashioned an implement so large (six inches in diameter) of white stone. He sewed a cover of buckskin on this. The girl soon came running back with a Douglas spruce pole. She ran off again to the south. While she was gone he made another implement of sand. The girl soon returned again bringing back

¹ This widespread story was not included by Matthews, and hardly seems in place in the Apache account. The Jicarilla Apache know it. Goddard, (a), 203.

another Douglas spruce pole. She went again toward the west. While she was gone he made an implement of pitch. She returned and went again to the north. While she was gone he made a fourth implement of the wax from the sumac.

The girl soon came back with a fourth pole of Douglas spruce. She prepared a bed of grass and built a house over it with the four poles. She placed herself on her back and asked her husband to hurry. He replied that it was not his custom to do such things in the daytime. The girl then besought the sun to hasten its descent and expressed a wish that night might come speedily. When it was night she placed herself again and called to her husband to hurry. He wrapped the four implements and a round stone in a blanket and carried them to the bed. He sat down by the woman placing the stone by her head. When she asked him to hurry he said he would, and took up the white stone implement he had made and holding the girl's legs, inserted it. He heard a sound "guz, guz, guz" as the teeth worked upon it. The white stone implement was entirely consumed and came out in pieces. He immediately inserted the implement of sand. When that had been consumed in a similar manner, he inserted the implement of pitch. He heard a sound like "luk, luk, luk." Finally he used the implement made of the wax of the sumac. When he heard the sound "luk" again he took up the stone he had put at the head of the bed, and pounding at the teeth, broke them all off. "This is the way woman shall be, she shall not have teeth," he said. When it was daylight she sat a little way from camp crying.

Naiyenezgani sat with his grandmother. He asked her where Delgit lived. She cautioned him not to ask that, saying the place was a dangerous one. Naiyenezgani made the usual remark about his grandmother and walked out on the plain without special preparation for his task. He saw the animal he sought. It was lying in an open plain where there was no cover. While Naiyenezgani was sitting despondently wondering how he was to approach the animal that was lying there, the grass a little way from him moved. A "man" put up his head and said "sho" and asked why he was sitting there. Naiyenezgani said he was wondering how he could approach the animal lying yonder. His inquisitor said that he was the only one who frequently approached the animal. Naiyenezgani then asked that he go to the animal and prepare a way of approach. The other one replied that when he got there the animal would get up and look down. That would be evidence of his success. He then withdrew into his hole and started away.

After a time Naiyenezgani who had remained sitting there saw the animal get up and look down where it had been lying. Then the one who was

assisting Naiyenezgani said, "Sho, it is I. I did it. I cut off some of your hair, because my children are cold. Lie down again."

The animal lay down again and the one who was assisting gnawed off the hair in a round patch behind the shoulder. He went back into his hole and made four tunnels one below the other. When he had finished these he returned where Naiyenezgani was sitting. He told him that he had denuded a place where the animal's heart was beating and that he had prepared four tunnels one above the other. Naiyenezgani, in case of attack, was to run into these tunnels in succession. Naiyenezgani then went to the animal by means of the uppermost tunnel. When he came there he saw the smooth skin throbbing from the action of the heart above it. Taking his obsidian warelub in his hand he came to the place. He drove the weapon into the animal's heart and jabbed it about. The animal jumped up and stuck his horn into the ground ripping out the top tunnel. Naiyenezgani ran quickly to the next tunnel. When the animal ripped that one open he ran to the third and fourth. As he was ripping out this fourth one in which Naiyenezgani lay he fell over dead. Naiyenezgani succeeded in killing the animal just as he himself was likely to be killed. He killed it because it had been killing the people who lived on the earth. He went to the animal and began to skin it. The birds, who were then people, came there and asked for the hair saying their children were freezing. Each grabbed a handful of hair and went away with it. Naiyenezgani prepared the skin and then knocked the animal's brain out. He took also the blood and manure. He sewed up the yellowish dressed skin to contain the blood. He also put the manure and brains in the container made of dressed skin. He took out the bones also. He carried all these to the place where his grandmother sat.¹

The hide was spread on the ground and pegged down where it was scraped with a rough stone. It was then softened by rubbing with the hands.² From this he made a war coat with scalloped opening in front.

While he was living with his grandmother he asked her where Ts'inna-gole lived. She cautioned him not to mention it saying it was a dangerous place to which Naiyenezgani replied with the usual reference to his grandmother's organs. Naiyenezgani put on his war coat and put the brains of Delgit in the front of the coat. The blood of Delgit he put in the front of his shirt. He put the manure also in the same place and the white bones

¹ The Navajo account is in Matthews, 117-118. Cf. Goddard, (a), 197-198; Goddard, (b), 236.

² This skindressing was probably done by the grandmother. The Apache does not distinguish sex grammatically. Such division of labor is too obvious to be specially mentioned in the narrative.

of Delgit. Thus equipped he started away and came out on a plain. He had not gone far when he heard a noise "ye." He looked about to see what had made the noise but found nothing although he looked over the ground on all sides of himself.

When he looked up there in the middle of the sky he saw something coming down to attack him. It had its talons sticking out. It came near him and nearly grabbed him. Naiyenezgani was lying with his face down and the bird grabbed at the back of his war shirt only. It said "xa" as it missed him. Naiyenezgani got up and walked on a little ways when he heard the same noise. He saw the bird again and lay down again on his face. The bird grabbed at him again but striking only the war coat missed the second time. When he had gone on a little ways he was attacked a third time. This time he heard the claws as they scraped on the coat. He missed getting him a third time. Naiyenezgani walked on again. When he had gone a short distance he heard the noise again. He looked up and saw the bird coming down. This was the fourth attack and Naiyenezgani this time lay with his face up. He lay that way for he wanted to see what the bird was doing to him. It drove its talons under the scalloped trimming on the front of his coat and carried him off. He flew up on the sky to the east where the bird had its nest. At the east of the nest was a smooth sharp pinnacle of projecting rock on which he killed people. He threw Naiyenezgani down on that. When he struck it the blood, brains, and manure of Delgit burst out of their containers. The bird thought he had killed him and took him up where his children were sitting and threw him down to them. He flew off shaking himself and alighted at the east.

When the young ones came up to him and put their heads down to eat him he said, "sho." "He said 'sho' to us," they told their father. "It is only the breath oozing out," he replied. Four times this happened but by that time the parent bird had flown away to hunt again. The man, who was supposed to have been killed, got up and came where the four young ones were sitting. He began striking among them using the bone of Delgit as a club. He threw them down the side of the cliff, leaving only one of the four. He began to question this one, asking in what sort of a storm its father brought back his prey. It replied that he came back when there was a big male rain.

Next he inquired in what sort of weather its mother brought prey. It replied that she came back when a female rain was falling. He then wanted to know under what conditions the brother and sister came back. It replied that the latter came back with prey when a young rain was falling. When his questions had been answered he killed the young one with the bone of Delgit and threw the body over the cliff. It had told him where at the

east the father alighted, where at the south the mother stayed, where at the west the sister would alight, and at the north the brother would perch.

Naiyenezgani hid at the east. When a male rain fell he was ready with his club. The male bird came flying with a man and dropped him on the smooth pinnacle of *bee dikxit*, at the east. It flew to its perch. When a female rain was falling the mother bird returned bringing a beautiful woman and threw her down. When a small rain fell the young female brought back a pretty girl. There was a storm of small hail to the north and the young male came back. Naiyenezgani killed them one by one as they came back with his wardclub of obsidian and knocked them over the cliff.

He had killed all those who preyed on people. He sat there alone wondering what he should do. As he sat there he cried. While he was crying he heard a noise up above. Wondering where the noise came from he looked up and saw something coming down to him from the middle of the sky. An eagle lit nearby. Behind the eagle sat Chicken Hawk, behind Hawk, Raven, and behind Raven, Pelican. Eagle Chief spoke to Naiyenezgani asking what he was doing there and why he was crying. Chicken Hawk spoke to him from the south and asked the same questions. Pelican Chief spoke next asking the same. Last, Raven Chief inquired the same things. They told him no one was allowed there. Naiyenezgani replied to each, "Ts'innagole brought me up here, I say, and I was thinking I wish I could get back some way." "Where is the one who brought you up?" they asked. Naiyenezgani said that he had killed him as well as his wife, his daughter, and his son. They then asked what he wished them to do. He replied that they probably had a way. To this they all consented. Eagle Chief who was the spokesman took off his eagle shirt and putting it near him told him to put it on. From the south Chicken Hawk offered his shirt, and next Pelican Chief offered his and finally Raven Chief took off his shirt and offered that. Naiyenezgani put them all on. They then asked him to shake himself. He did so. They next told him to fly with the wings he had. He flew a short distance as they instructed him. Next he flew a little further. They kept on pointing out places to which he should fly. He encircled the points as they pointed them out and came back to alight. Finally they told him to fly around four times and to come back where Eagle was. "Do you like it?" they asked the man. He replied that he liked it. "Very well," they said, "you fly and we will fly under you. We will make four circles as we fly."

They started off, the man flying ahead and the others under him. He made one circuit with the others doing just as he did. They all alighted and the birds told the man a dangerous place lay ahead of them. They said they would go back with him to this earth on which he lived. They

directed him to do exactly as they did. They would go first underneath, flying in a circle. They started off one behind the other. He did just as they did as they flew down to the earth.¹ When they had come down they directed him to fly where he lived. They asked if he wished them to accompany him.

He went back where his grandmother was living. "Now you see it was dangerous as I told you it was," she said to him. "What you said was true," he replied.

He had killed all the monsters which preyed on the peoples who lived on the earth. As he was traveling about he came where a high rock stood under which Old Man Big Owl lived with his two daughters. The girls were both alike and Naiyenezgani's mind was disturbed with desire. He wished they would speak to him. Old Man Owl saw what was in Naiyenezgani's mind. "What you are wishing will happen," he said. "My daughter is cleaning out the cave behind. She is making a bed. Marry the one in there." He married her.

The one he married brought in some food.² The monitor which sat by Naiyenezgani's ear told him that what she brought was not good, that it was human brains. Naiyenezgani told the girl that he did not eat such food, to take it back. She took it back and brought him meat boiled soft. His monitor told him again the food was not good. He told the girl again to take the food away; that he did not eat that kind. She took it away and brought him something that looked like corn. It was white, had been boiled, and was turned wrong side up. Again he was told it was not good. The dish was human eyes. He told her again that he was not accustomed to eat that and that she should carry it back. She was bringing him human flesh all the time.

Then Naiyenezgani spoke. Owl's children were evil smelling. He directed that they wash with soapweeds and that Owl himself should also wash. He told his wife to throw away her property and to wash and sweep her house. They did so; they bathed.

Naiyenezgani had a little cornmeal which never was spent in his belt. He gave this to the girl he had married telling her that that was the sort of food human beings ate, and that her food was very bad. He told her to take it to her house, and boil it as thick mush with water, and eat it. He also told her how to make *ta'mil*, a thin soup. He added that although there

¹ The method of getting down perhaps belongs to another story, that of the man who visited the sky with the large birds. The Navajo (Matthews, 119, 121), have the story with Old Woman Bat which is also the usual form among the Apache. Cf. Goddard, (a), 198-199, below p. 4.

² Some phases of this incident are similar to that of Deer-raiser, in Matthews, 173-183.

was but little of the meal, that never gave out. They prepared it as he told them and ate the food.

His wife went not far from their house for water, carrying her *tos* on her back. Although it was only a short distance some time elapsed, and she did not return. He said to himself, "She always comes back quickly I better go and see what is the matter." When he came there he found only the *tos* by the water and his wife's track and two footprints of a man with a long foot. He wondered what had happened and then the one who sat by his ear told him that Golilisi had stolen his wife and that they had gone a long way off. Golilisi had a flute and with that he traveled over the earth. Naiyenezgani, too, had a flute with which he traveled. The one who sat by his ear told Naiyenezgani that the two had landed far toward the east where the mountain ridge was blue with distance. Beyond that as far again where another mountain was blue they had come. In this manner they had gone four times to distant mountains and beyond that they were traveling on the ground.

When his monitor had told him this he thought he would try with his flute. When he blew on it his flute went with him to the distant blue mountain where they had alighted. There he saw his wife's tracks and the long footprints lying over them. He blew his flute again and alighted on the next mountain. There again were the tracks. He blew his flute the third time and landed on another ridge where the tracks were again to be seen. He blew again on the flute and went to the blue mountain where he alighted and saw his wife's tracks. The man's long footprints were there also. This made four times. From there on they had walked along together. He followed their trail for a long way until he came to a difficult canyon from which he could see smoke rising. He found his wife had been taken into the canyon.

He came to the trail which led to the water supply and sat down behind a bunch of grass. Soon a girl came from the camp to the water. As she was filling her vessel he picked up a small stone and threw it into the water. Wondering what had caused it the girl began to look around and discovered him. Leaving the water basket she ran where her father was sitting and told him the one who steals people was sitting by the water. The father said he would not be in such a place and that the girl was not telling the truth. The girl repeated her statement which the father again doubted. Each made the statements four times after which the father decided to investigate. A company of men went to the water place and addressing Naiyenezgani as friend, asked how he was traveling, and why he did not come to the camp as travelers were supposed to do. Naiyenezgani then agreed to return with them. They came to the edge of a large camp where Naiyenezgani sat down. The people came to look at him because they did not

know him and he had a strange appearance. They asked the reason for his journey. He replied that someone there had taken away a woman. He said he had followed her track to that place and that was the reason for his coming. They replied that Gofilisi had come early that morning with a good-looking woman. She might be the one for whom he was looking. Naiyenezgani replied that he had come from Talakowa. The people expressed surprise saying they had never seen people from there and that they did not know of a place of that name anywhere on the earth. They decided to summon Eagle Chief who was accustomed to say he had seen everything. When he had come and was seated they said to him: "You always say you have seen everything, do you know of a place on the earth named Talakowa? A man who is sitting here says he came from there since this morning." Eagle Chief replied that there was no such place, that he had been everywhere and had never seen a place so named.

They next sent for Yellow-tailed Hawk Chief who also claimed to have seen every locality. When he was seated they put the same question with the same introduction. Yellow-tailed Hawk Chief made the same denial that such a place could exist.

Raven Chief was next called who, when questioned in the same words, made the same reply. They then sent for Pelican (?) Chief. When told a man claimed to have come from Talakowa since morning he immediately replied, "He did not travel on the earth then." "When I was going about," he said, "before my wings had gaps in them I once saw in the distance a place called Talakowa, then I had to turn back. It is very far from here."

Naiyenezgani then inquired where Gofilisi lived. They told him he lived a short distance away. Then those who came to him asked him four times if he knew some game, some method of gambling. They asked him about dice sticks, hoop and pole, and hiding the ball, but he replied he did not know any of them. When they had asked the fourth time they told him someone had won from them their daughters, their sons, and their wives, and that not one was left to them. Naiyenezgani asked who it was who had done this to them. They replied that it was Gofilisi. He then inquired by what means he won them. They enumerated: hoop and pole, cards, hiding the ball, pushing over the post, three-stick dice, the many-stick dice, a contest in which his hair was stretched across the canyon, a footrace, and a race on horseback, the course being the edge of the world. They said that he had all their daughters, sons, and wives shut up where no one could see them. They asked Naiyenezgani to release them all.

He next inquired at what time of day Gofilisi came to play.¹ They

¹ Many of the incidents connected with these contests are given in a different connection by Matthews, 83-87.

replied that he came out on the ridge, yonder, at sunrise carrying his *najonc* pole and shouted a challenge.

Naiyenezgani went to the ground where *najonc* was played and hid away a pole which he made. He also made the hoop and hid it away. The people who were to help him came with him. With Golilisi came the girls and boys he was going to stake on the game.

Naiyenezgani hid himself near the edge of the camp. Golilisi put down his pole and came to the camp. He had let out all the pretty girls, boys, and women. He came where Naiyenezgani was sitting and going among the people challenged them to play *najonc*. They replied that they could not beat him. He said that did not matter that they should hurry and play. He finally came to the house at the edge of the camp where Naiyenezgani was hidden. He asked him too to play. Naiyenezgani replied that he did not know how to play. He was invited to play four times and four times refused. Then Naiyenezgani reconsidered, saying, "Whatever it is you mean I will try it. You go ahead and I will follow." They went then to the playing ground. Then he told the people who came with him. "Your daughters, your sons, your wives, your people all go down with him." They consented. He came where they were to play and the girls, boys, and women went with him. The man stood here and the company he was going to bet stood over there. All the girls, boys, and women were on the one side. All the men who were helping Naiyenezgani came with him. The people on Golilisi's side were crowded. "I will bet all in this group," he said. In the same way Naiyenezgani bet the people on his side. He said that he would play although he was no match for him. Golilisi threw down his poles and hoop and told Naiyenezgani to choose one. Thinking they were the kind that people usually played with he took one up. Golilisi took the other. He was then told to take up the hoop. When the request had been made four times he himself (Golilisi) took the hoop and rolled it. This hoop of his had eyes, a tongue that it ran out, and a nose. It was alive and breathing. He rolled the hoop and threw the pole. Naiyenezgani threw his pole right after him. The hoop broke apart. The pole fell over there making a sound like "nxak'." The other pole fell a little way beyond. The pole came all apart where it was joined. "What did you do to my pole?" Golilisi asked. "What kind was your pole?" Naiyenezgani asked. "Your hoop is alive, it sticks out its tongue, it winks its eyes. That is not the way for *najonc* to be played. That is not a good way. These are the proper ones," he said, and brought out the ones he had made and hidden. He threw the poles down on the playing ground saying those were the sort with which people played.

One of the poles he had made was straight and red; the other was bent

in every direction. Naiyenezgani told Golilisi to choose a pole. He went to them and said he would take this one, picking out the straight red one. Naiyenezgani took the poor looking one. "What did you do with the hoop?" Naiyenezgani asked. The other replied he did not know where it was. When Golilisi started to get the hoop. Naiyenezgani reached for the one which lay hidden in his clothes. While he was reaching for it Golilisi's hoop moved away. He kept reaching for it and the other hoop kept moving away. When he had reached for it four times in vain and the other had moved away so that Golilisi had failed to find it he reached for the hoop again and pulled it out of the fold of his clothes. He threw it down saying, "This is the proper kind of hoop which people use. Your hoop is not good." To this Golilisi consented. He rolled the hoop and threw his pole first. The end of the pole struck the hoop and it fell beyond the end of his pole. Naiyenezgani threw his pole telling it to go beyond. His pole jumped on his hoop and he won. "Well, that man beat me," Golilisi said. Just once it did not land on the pole as they played against each other. He won those Golilisi had bet and they all moved to Naiyenezgani's side.

Golilisi then proposed that Naiyenezgani bet those he had wagered before and in addition all those he had won. Naiyenezgani consented and they played again. He rolled the hoop and threw his pole first. The hoop fell on his pole and was carried along by it. Naiyenezgani threw his pole after him and it went beyond the other. "Beyond," he told his hoop and it fell on the pole. He won again. Golilisi exclaimed again as he lost.¹

Again he proposed that Naiyenezgani should bet all his winnings, saying he would bet the same number. The bet being arranged on this basis they played again. Naiyenezgani rolled the hoop for him and threw his pole. The other man threw his pole later. Naiyenezgani won again. Golilisi exclaimed again, "He beats me every time." Those he had won went across to Naiyenezgani.

They had played three times. Again the winnings were wagered and they played as before. The hoop went beyond as Naiyenezgani told it to and fell on his pole. He won again, the fourth time, and those he won came to his side. They put the hoop and pole game down.

Golilisi then suggested they try pushing the posts over. The sticks had already been set up. The one for Golilisi was set deep and Naiyenezgani's shallow. Four times they bantered each other to see who should try first. Golilisi ran first, struck the post with his shoulder and fell back. The post still stood. Naiyenezgani ran second and hit the post which fell forward.

¹ The counting of the game is rather complicated. The hoop itself is carved and it has a knotted string stretched across one diameter. The count varies according to the points of contact between the hoop and the pole.

He won and those he had won came over to him. Again the bets were doubled. There was a line of water baskets filled with all the different kinds of seeds which grow upon the earth. The names of those seeds were to be called. If Naiyenezgani missed naming them he would lose the people. The one that sat by Naiyenezgani's ear told him the names, saying that those over there were called so and so and these were called this way. Naiyenezgani gave all the names and won again. Again the bet was doubled and Golilisi equalled the number. Naiyenezgani's wife was not among those won so far. They bet again for a game of hiding the ball at night. Golilisi came that night to play. That which sat by Naiyenezgani's ear told him that Golilisi won by the aid of a gopher which took the ball in his cheek pouches and went with it to the hole which would win the game. Naiyenezgani gave the gopher something for a bribe so he helped him instead of Golilisi. He won those which were bet. Again they bet. He made three dice sticks with which he came to play. Golilisi offered to bet as many as Naiyenezgani had won. The one which sat by Naiyenezgani's ear told him that the kingbird helped win the game. Naiyenezgani gave the kingbird something he had to help him win. In that way he won all those which were wagered.

Then they played with many dice sticks. The stakes were again doubled, Naiyenezgani bet all the people he had so far won. He won at this game also.

Each man had his hair tied up at the back of his neck. Golilisi offered to bet as many people as Naiyenezgani had won and that Naiyenezgani's wife should this time be among the number. The contestants were to start on a ridge and see whose hair would reach the greater distance. They bantered each other to see who should first let down his hair. That which sat by Naiyenezgani's ear had told him that he must not let down his hair first, but make Golilisi be the first. After Naiyenezgani refused the fourth time to be first, Golilisi let his hair down. His hair reached down the ridge and across the canyon. He claimed to have won. Naiyenezgani let down his hair and it went across the canyon and halfway up the opposite side. Golilisi had reached only to the foot of the opposite ridge. Naiyenezgani won from him again and Golilisi exclaimed as on former occasions.

Naiyenezgani had won all that were bet.

Next Golilisi suggested a horse race. The course was to be around the border of the earth. Golilisi had a horse but Naiyenezgani had none. The one which sat by Naiyenezgani's ear told him to go to his father, the Sun, and borrow his horse. He started to his father. When he came there he asked his father to loan him a horse. The one which sat by his ear told him his father had four horses but not all of these were his very own horses. The

horse the Sun used to go across the sky was a black horse with a small white spot on his forehead. That was the horse the Sun goes everywhere with.

The Sun said that none of his horses looked good. He went into his camp and led out a white horse. "Here is my horse, I guess you mean this one," he said. The one which sat by Naiyenezgani's ear told him that was not the one. Naiyenezgani said, "No. I meant your own horse." The Sun led that one back and brought out a red horse. Again Naiyenezgani was prompted to ask for the Sun's own horse. He led that one back and led out a yellow (sorrel) one. Again Naiyenezgani refused it and asked for the Sun's own horse. He led it back and came out again with a blue (gray) horse. Again being prompted Naiyenezgani refused it saying he wanted the horse his father used when he traveled. That was the one he had been asking for. The Sun led this horse inside and led out the black one that had a small white spot on its forehead.¹ The one which sat by Naiyenezgani's ear told him that was the horse the Sun used himself: He told his father that was the one he wanted.

He rode it back where Golilisi was waiting for him. Each side had a company of followers all of whom were provided with horses. They rode in company to the edge of the world where the race was to be. When they came there each tried to get the other to go first. The one which sat by Naiyenezgani's ear told him not to go first. When each had told the other to go first four times Golilisi rode off first. When he had ridden a little way and was no longer in sight Naiyenezgani saw the horse he was riding again. Then Naiyenezgani rode after him. Golilisi had a flute and with that he was blown with the horse he was riding. Naiyenezgani also had a flute. When he saw him riding there he went in front of him without being seen. He landed way over there with his flute. Naiyenezgani too landed way over there with his flute. He looked in front again but he could not see him. He went with his flute again and landed far over. Naiyenezgani did the same. He could not see him in front. This made three times they had gone forward so. Each went forward again. This made four times and this time when he looked ahead he saw him. He was riding far ahead. He made his horse run to overtake him. With his flute he landed beyond in front of Golilisi. He rode his horse over there where there was a ridge. Golilisi was riding behind him. All of Golilisi's followers were lined up on the nearer side and Naiyenezgani's followers on the other side. They saw one ride up on the ridge. They said, "There is Golilisi." There were crowds in each party. As he rode nearer his own followers said it was Nai-

¹ The usual color circuit, but beginning at the south so as to finish with the black horse of the east.

yenezgani. When he rode up to them they found it was Naiyenezgani. Golilisi tried in vain to overtake him. He trotted in behind. "Well, you beat me," he said. He won again.

Then he said he would bet just once more with him. They were to run a footrace around the border of the earth. Each came together with his followers. When they had come to the place each tried to get the other to go first. Naiyenezgani was warned not to go first. When Naiyenezgani had refused the last time Golilisi started ahead. Naiyenezgani waited until his opponent was out of sight and only could be seen occasionally and then he started. Each had a flute with which he traveled. Naiyenezgani saw Golilisi land far away with his flute and then blew his own flute and landed at the same place. Thus they traveled, each blowing his flute four times. When Naiyenezgani looked ahead he saw Golilisi running some distance ahead. Naiyenezgani running in the same way was closing upon him. Then he blew on his flute and landed in front of Golilisi. Naiyenezgani ran along and Golilisi tried in vain to overtake him. Naiyenezgani ran up on a ridge and could see the people standing in two companies in the distance. When those in Golilisi's company saw someone run upon the ridge they said, "Golilisi is running up to the top of the ridge." As he ran down the ridge toward them the men in Naiyenezgani's company said, "No, that is not Golilisi, it is Naiyenezgani." The other party insisted it was Golilisi. When he came very close Naiyenezgani's partisans insisted that it was Naiyenezgani. He ran between the two lines of men. It proved to be Naiyenezgani. Golilisi was way behind, just coming up the ridge. Golilisi's people felt badly, but Naiyenezgani's company were happy. He won the footrace from Golilisi.

He won against all the bad ones there were on the earth. That was all. He won his wife and went home with her. The daughters, sons, and wives which had been lost he won back and the people were happy and said, "Thanks to you, wherever you come from." Naiyenezgani went back with his wife to his grandmother Ests'unnadlehi.

CREATION MYTH (Second Version)¹

They say it happened long ago when there were no people nor anything, and when earth and the black sky did not exist.² "Let us make the earth

¹ Told by Albert Evans, a San Carlos who was born about 1875. He attended a school for some months in Nebraska, and is able to speak fair English. He interpreted the text from which this translation was made.

² The Apache use "black" or "dark" in the sense of holy, perhaps because it is the color of the east. While the black sky may mean the sky at night it probably does not imply color at all.

and the black sky," he said. He began to study and talk about how both the earth and sky might be made. He also sought helpers and concluded that four persons should do the work and he found them with his mind.¹ "It is not well that there should be no people on the earth," he said. Therefore those who were to make the world sat down and discussed how it should be done. "If we make it of something it will be well," he said and all the others gave their assent. They attempted the work but there was no material of which it could be made. After they had tried for a time the earth that they had made was not good.

"This is not a good kind," he said. "Which way shall we do it?" Then the Sun rubbed his hand down over his breast and divided the cuticle he rubbed off into two parts. Of one part he made a humming bird and caused it to fly about, saying it should be the messenger. With the second portion he made the earth and put it in place. "What way shall we make it?" he asked. After they had talked the matter over he suggested it would be well to place it so it would have four directions. They put down the earth they had made, but it was not good, it was not firm but shook. A black whirlwind rested on it four times and it nearly stood still but was not yet satisfactory. Then they agreed to place the supports under it at four points. At the east they placed a black whirlwind standing under it like a post. At another place they put posts of black metal under it at four places. In another position they put posts of big black reeds, and at still another place they put four posts of blue metal. Now it stood still and was nearly perfect.

They made the black sky in the same way and he pronounced it good too.

Now the earth was flat and bare, there were no mountains, and they were not pleased with this condition. The four persons who made earth and sky were named as follows. One was called Naicje'etco' dilxiln, "large black spider," one was Bec dilxil xastin, "black metal old man," the third was named Naxokosse dilxiln, "black great dipper"² and the fourth, Gonal-djictco' xastin (an insect). These four said, "We have made the earth but it is smooth and it is not good that way, besides we have no food." Then the chief called attention to the flying thing (the humming bird) he had made which he now sent as his messenger saying: "People must be living somewhere; look everywhere for them." The bird flew away and went all around the border of the wide earth but came back repeating that there was no living thing. "Well, look on top of this sky which we have set up," he said. The four people were starving. The bird went away but at first could not

¹ These persons are named below.

² *Ursus major*.

get through the sky. Finally he found a small hole in the center of the sky and going through this he flew where people were living. He told them that the people who were living beneath were starving. They discussed the matter and decided that the starving people should come up on the sky where food was plentiful. They sent back word by the bird who returned just before daybreak. He did not report until daylight when the people got up, and asked the result of his journey. "Why should I tell you?" he replied. "I came far from here where were living people who said you might go to them. They are living above and they have food there. They said, 'Let them come up here.'"

The people then said "Let us make something to go up on." They planted a pine tree which grew up quite a way and then stopped. Realizing that a pine would not do a "black" reed was suggested. They planted one but after it had grown up a way it stopped. They considered again and since the reed was nearly sufficient decided to plant black metal with it. They did so and it grew up and pierced the sky.¹ They moved away leaving one old woman and a crippled man behind. They went up on the reed twisted together with black metal. The joints of the reed are the places where they camped. In this manner they came up on the sky and went where the people were living. The old woman who had been left behind took the crippled man on her back and started to follow but she had not gone far before her foot slipped and she fell. The two sat down and remained there.²

Those who had gone up to the sky decided to smoke together so the people were all called to the house of the chief. When night came the people gathered together and a pipe being filled they all smoked. When they had finished the chief said his mind was disturbed because the earth they had made was devoid of mountains and for that reason he was not pleased with it. After considering what should be done for some time they decided to employ water and that it should rain for thirty-two days. Humming bird was sent as a messenger to the two people who had remained below to tell them that water would cover the entire earth. The woman studied about the situation and then went to a hollow sycamore tree inside of which she sat.³ She brought in some seeds, sunflower seeds, and a little corn. She

¹ The Navajo were driven from four worlds in succession but only on the fourth world were they people. They went up by means of a reed. Matthews, 75. The Jicarilla failed with reeds but succeeded with ladders, (Mooney, 199; Russell, (a), 255; Goddard, (a), 193).

² The world left behind in the Jicarilla story becomes the world of the dead and the couple left behind are its rulers. Goddard, (a), 194. The world reached in the case of both the Navajo and Jicarilla is this earth, not the sky.

³ The myths of the Navajo (Matthews, 162) and the Jicarilla (Goddard, (a), 214-5) make use of a hollow tree sealed up for the transportation of another person.

put in the grinding stones too, the metate and the muller, with which she could grind the seed. When it started to rain she closed the opening of the tree with black stone set in pitch. She sat inside where she had a fire. When it had rained twelve days the earth was covered with water. The water continued to rise day by day as the rain fell. The tree floated on the water. When it had rained thirty-two days the water rose close to the sky and then the rain stopped.¹ The old woman floated in her tree four times around the world. She kept thumping on the inside but she heard "bok" each time and realized that the time had not yet come.

There were two birds still alive, woodpecker and turkey. These two clung to the sky. Turkey's tail was washed white at the tip² and woodpecker's tail feathers were worn off sharp.

It had now been a long time and the old woman hit her tree again. It said "bok" still. She went around again and then she took up the muller and hit the tree again. This time the tree answered "dan" and she judged the water was gone. She removed the pitch from the edge of the opening, took away the black stone stopper and came out. There was only sand to be seen. She started walking when she saw where a black bug had gone along. She followed it, tracking it a long time until she came up with it. She addressed it asking what it was going after. "Oh, I am just 'black water.' There are no people going about, I came up in sorry shape." The old woman started back until she came where these mountains came to stand and made her camp where there was a small spring of water. She began to consider what she should do and decided she would do something shameful.

The chief of the people who had gone above spoke, directing that the people should come together for a council that night. When they had smoked he asked them to fix his mind for him. He wished to make fruits and food plants for the world below.³ "You have seeds, now help the people living beneath that they may have something to eat," he said. They agreed to come together the next day to plant. When morning came the people came together bringing their wooden hoes. One man's hoe was a poor crooked piece of wood but he put it with the others. Someone seeing it in the pile with the others said it wasn't good and threw it out. The man who owned the hoe was displeased and started home. One of the company asked why the hoe was thrown out saying that not every one would have good property. They planted the seed but it did not all grow. They

¹ The sacred numbers of the Southern Athapascan are four, twelve, and thirty-two.

² Matthews, note 38, 218; Russell, (a), 254; Stevenson, (a), 36.

³ This seems to be the general placing of vegetation on the earth by employing an agricultural pattern.

sent word then to the man who owned the hoe asking him why he did not help them. He replied that he had gone home because they had thrown his hoe away. "You didn't like my hoe and therefore I went home. Now I will help you and I will put my hoe among the others," he said. Then they planted all the seeds and they came up. The old woman was happy and lived on this food.¹

This woman thought she would do something shameful.² There was a bluff some distance from her camp where water was dripping. She went there to look at it and decided she would come back and try it. When she came there again she lay under the dripping water but nothing happened. She went back to camp and came there again and lay under the water. Again she was unsuccessful and went back to her camp. She considered the matter and concluded that some day she might succeed. The next day she again lay down under the bluff. It nearly happened this time but still it was not right and she went back to her camp. She decided she would try just once more and went again the next day. She lay down under the bluff and this time the dripping water entered her and she felt good. She went back to her camp and remained there. After six months she felt of her abdomen with her hand and found it was a little enlarged. At the end of eight months she felt of herself again and when twelve months had elapsed her baby was born.³ She was happy. The baby was a girl. She made a basket cradle for it and provided a pad of grass. She took good care of it. When it was six months old it sat up; at eight months it crept; when it was a year old it was able to stand and walk.

The mother talked to the girl and told her of the many seeds on which they were living:

She also told her that she had done something shameful with the good result of producing her. The daughter asked the mother what she should do, and she told her to do a similar thing.⁴ She directed her to lie on her back at a certain place where the sun was shining. The girl, saying she would try, went where the sunbeams were striking and sat facing the sun. Nothing happened to her and she returned to camp and reported to her mother her lack of success. Her mother told her to go again nevertheless. She went again the next day and lay down again. It nearly happened this

¹ The seeds were planted on the earth by means of rain.

² This is a fair translation of the Apache word which may mean bad without moral content.

³ The Apache are inclined to insist that regardless of what white people believe about themselves, the term of gestation for the Apache is twelve months.

⁴ In the Navajo account by Matthews these women are sisters who produce offspring in this manner (Matthews, 105), but there is another Navajo version where only one woman is concerned, Matthews, 231, note 101.

time. She went home again and reported to her again, encouraged by her mother that some time she would be successful. She went the next day and the sunshine nearly did what was expected. This time she reported to her mother her near success to be assured that her purpose would soon be accomplished. The next day she went again and lay as before. This time when the sun came up and its beams streamed out the girl's hips shook. When she was still again she got up and returned to her mother saying, "Mother for some reason my hips shook and took a long time to reeover." "That is good. Now I think it has happened," the mother replied. The two women lived there together and the mother was rejoicing because now she had a helper.

When six months had passed the girl felt of herself and told her mother her abdomen was enlarged. The mother assured her that was to be expected. When eight months had passed her abdomen was quite large. She (the mother) made a basket cradle and prepared the bark for a bed. At the end of twelve months her abdomen began to hurt. When the girl told her mother, she was told not to say that. Then the baby moved and was born. It was a boy. The woman took it up, calling it her grandchild, and washed it putting ashes on it. The next morning she took it up and began singing for it. She sang good songs for it, calling it "Grandchild." Addressing her daughter she said, "My child, you did well. This boy was born for us because we did something shameful. I gave you birth for the clouds and water, and you gave birth to a child for the sun. You will be called Tubat'istcine, "born for water" and the child will be called Tsitsinl-gai, "white head." When the baby was six months old it sat up, and when it was eight months old it stood. By the time he was a year old he was large.¹ His grandmother sang four songs for him and with them she fixed him properly. Then he stood up.

She made arrows for him and he practised shooting at a cactus which stood there and got so he could hit. His grandmother made him arrows a little larger and he shot through the cactus with them. She made him arrows still larger and he was able to shoot them through a larger cactus. "Now you are strong enough, my grandchild," she told him. "You shall hunt for all kinds of animals." He went away but didn't see anything. He went in another direction and saw a mouse. Wondering what it was he went back to ask his grandmother, saying he had seen something small with glowing eyes. She told him it was called mouse and that it was one of the animals she meant for him to hunt. She directed him to kill it and bring

¹ The normal development as contrasted with the usually supernatural one of four day intervals. Matthews, 105.

it to her. He went there again, killed it, and brought it back to the camp. "This is the one I meant, we eat this kind."

He went to another place and came to a rabbit which ran away from him. He went back and reported to his grandmother that he had seen an animal with broad ears which had run away from him. "That is named *ga'*, 'rabbit,'" she said, "we eat that kind. Kill it." He went there again and shooting it with an arrow killed it. He brought it back to camp.

"That is what I meant, grandchild," she said, "they are good to eat. You are doing well. Look some distance away where an animal called *b'i*, 'deer,' lives. They are good for food. Do not pull it under a Douglas spruce to dress it for to do so will be dangerous."

He went in the direction indicated and saw an animal which appeared to be carrying a dry tree on its head. He went back and described it to his grandmother who told him it was an animal of great value. She directed him to shoot it hard with his strongest arrow. He returned to the place and hiding behind a bush approached near to it and shot it, killing it.¹ He dragged it under a Douglas spruce and began dressing it, wondering why the old woman had forbidden him to do so. When he had it nearly dressed water dropped on the boy. When he had it properly dressed water fell on him again. He looked up and saw a maiden in the tree who immediately addressed him as husband.² Catching up only the intestines he ran toward the camp with the girl running after him calling him husband. The boy put down the intestines he was carrying which turned into gulches. Notwithstanding the gulches she was running close to him. The boy ran back to his grandmother's camp and reported that something calling him husband was running behind him. "I told you not to do that and now it will make little difference which way you go," she told him and digging a pit by the fire hid him in it.

In a short time the girl ran up and asked for her husband. The old woman denied having seen him. When the girl insisted that he was running in that direction the old woman denied again that she had seen him. The girl pointed out the footprints and then seated herself by the fire. She urinated. After sitting there for a time she dug the boy out and he stood up. She again called him husband and asked that from four places be brought Douglas spruce poles with which she would build her house. Con-

¹ This description of the child's development is not a usual part of this myth.

The incidents of the animals used for food, arranged in the increasing scale of their importance and of the ability of a growing hunter are contained in a Diegueños myth. Du Bois, 223.

² The insertion of the incident at this point is unconvincing because of the boy's immaturity. Matthews does not include such a monster, but the Franciscan Fathers give her in their list, 358.

sent being given, she ran off and returned with Douglas spruce. She repeated her trips in other directions until she had been to the four world quarters. She set up the poles in a circle and built her house in which they sat. The boy was not pleased and did not touch the girl for she was not as she should be. She was anxious to accomplish her purpose but could not. The boy knew what was the matter; the girl's vagina was provided with teeth. He got pieces of brush and stuck sand on them with pitch making four implements. These he inserted one after the other as he lay with the girl. Three of these were chewed to pieces and the fourth one partly. The boy then took his white stone and broke the teeth off with it and cut around inside with his obsidian knife. "This is the proper condition," he said. "This way it shall be named. Now I will marry you."

The boy sat there happily but the girl, wishing his death, removed four of her pubic hairs and while she was gone for wood made four bears of them. She told her husband that some animals which appeared good were going around over the hill. The boy agreed that they would go to see them. When they came where they were in the brush the girl said she thought they would make good dressed skins. "Well, if you think they will make dressed skins you go around behind them and shout. I will go around in front of them." When the boy had come in front of them the girl was shouting to them to tear up the boy who was sitting on top of the hill. The boy hearing this removed his shirt and hat and put them on a black stump and sat down behind it. As they ran up to attack the stump he shot them one after the other, killing them all. Their bodies lay there.¹ The boy took up his shirt and hat again and stood there. He heard the girl still shouting "Tear the boy well to pieces, kill him." The boy called to her to come, saying those she said would be good to make dressed skins of were lying there. She came but was not pleased. Turning away from the man she cried. They went home and now lived happily.

The boy went to his grandmother's camp and asked her where the bad beings were living. She told him that one called Nagegani, "kills with his eyes" was one of the bad beings who kill people. The boy asked where this monster lived. She told him he lived toward the north. The boy saying he would go there; announced that he intended to kill them all. His grandmother told him also of Delgit who was hard to approach, also a killer of men. Still another was Nakq'dilgedi who lived in a dangerous place where great fires were burning. Another monster she said was called Tsidaketisi who lay in a place of danger. These are all beings which kill

¹ Matthews has a monster bear (p. 125) but this incident more closely parallels one in a different setting in which the bears are the pets of the man's father-in-law, not of his wife as in this case, Matthews, 187.

men. The boy said again that he would kill them. The grandmother said she had enumerated them all and charged him to take with him the good medicine which had been given him by his father.

Saying he would go to all four of the bad beings and kill them, he set out. As he was walking along he came where Nagegani's house stood. As he came near it he caused a cold wind to blow which froze the monster's four pets which guarded him so they did not see the boy approach. As he entered he hit the pets with a stick. Nagegani looked at him and for a while his mind was inactive; then he blew with his medicine and threw four snakes which he had concealed in his clothing into the fire. The snakes exploded and pieces flew into the eyes of the Nagegani so they were blinded. Naiyenezgani took his black knife, and stabbing them all, killed them. (There were about a dozen in the family.) Naiyenezgani returned to his home and told his grandmother that he had killed Nagegani,¹ for which she praised him.

He then asked where Delgit was living. His grandmother told him it was far distant on a level stretch of ground so that no one could approach. Saying he was going there he set out. When he came to the plain he saw Delgit standing there. He wondered how he should proceed and while he was pondering this, Gopher came out of his hole and asked why he was sitting there. He said he was wondering how he could kill the animal standing over there. Gopher offered to help saying that since the monster was accustomed to his coming to him he could approach him. He told Naiyenezgani to stay where he was for a short time. A short time after Gopher disappeared into his hole the animal got up, looked, and then lay down again. Gopher came back and reported that he had made four tunnels, one above the other and that he had cut away the hair under the animal's foreleg. He advised Naiyenezgani to build a fire and heat his club red hot. Then with his knife heated he went in and stabbed the animal with his knife. The monster got up, inserted one of his horns in the top-most tunnel and tore it open. He tore out the second and third in succession and was halfway through the fourth when he dropped dead. Naiyenezgani secured the hide, the knees, and the blood. When he came back to the camp he told his grandmother that he had killed Delgit.² The grandmother, expressing her gratitude, asked for the hide and danced.

Naiyenezgani asked where Tsidaketisi was living. His grandmother replied that he was lying in a dangerous place in the middle of a precipice under which were his children. "He lies above, close to the trail at the only place where one can pass, and kicks the passerby over the bluff."

¹ Matthews, 123 and above p. 13.

² Matthews, 116-120; Goddard, (b), 234-235, above, p. 15.

Saying he would go there, Naiyenezgani came to the middle of the bluff where the old man was lying. He sent a squirrel past the old man who kicked at it. "Why did you kick my pet?" he asked. "Oh, it is just my nature to do that," the monster replied. Next he sent a spotted rat and he was kicked and the same remonstrance made. Next he threw a snake close to his head. "That is the kind I am afraid of," he said and tried to kick it away. Naiyenezgani cut his hair (which was fastened to the rock) and knocked him over the precipice. Naiyenezgani returned and reported that he had killed Tsidaketisi¹ for which she praised him.

He next inquired where Nakq̄dilgedi was living. "He lives in a place of danger where a fire flames up," she replied. Naiyenezgani, saying he would go there, set out again. When he arrived near the place, he was sitting leaning against something, when Wildcat came up to him and asked why he was sitting there. Naiyenezgani replied he was considering how he would approach yonder spot. Wildcat advised him to make four firedrills in the form of arrows and that they should be very dry. These arrows were to be shot in four directions.² When Nakq̄dilgedi saw the first one alight he ran toward it. When another was shot in another direction he ran there also. So he ran also when the third one was shot. The fourth time, when he had run a considerable distance, he was tired. He then called the boy by name. "Tsits'inlgai, come to me." When the boy approached the monster suggested they should meet. They did so and went toward Nakq̄dits'iyi's house where they seated themselves. Nakq̄dits'iyi asked his guest why he came. "Let us kill each other," the boy proposed. "Well, you try first," the other replied. Then he took out some meat and his knife and began to eat. The other did not eat any of it. "Let us go outside," one proposed. They went outside. Both of them had obsidian knives and each had something sitting on his head which gave him information and instruction. Each urged the other to begin first. Naiyenezgani's informant told him to stab his adversary's shadow. Nakq̄dits'iyi first stabbed his opponent, but Naiyenezgani stabbed at the shadow of the monster. Both of them lay down. Naiyenezgani got up first, ate some of his "life medicine" and entirely recovered. He took up his knife and went back to his home where he announced to his grandmother that he had killed Nakq̄dilgedi. "Thank you," she said. "You have killed all those who made trouble on earth. Now it has become a good place on this earth. You used to be called 'Tsits'inlgai,' from now on you will be called Naiyenezgani."

¹ Matthews, 122; Goddard, (a), 202; Goddard, (b), 235, above, p. 12.

² The method of causing smoke to arise at distant points is found in other connections (Mooney, 204) but this particular incident is new.

NAIYENEZGANI¹

They say it happened long ago when people were about to be made that there was one man and one woman living between the earth and the black sky. That "bad thing"² happened.

The woman was named Ests'unnadlehi, and the other, the boy, was called Naiyenezgani. The boy, not knowing who his father was, asked where he was living. "He lives far away and there are difficulties: you will not be able to go there," the woman told him. Saying he was going, nevertheless, he set out and came where Spider was.³ His foot caught in the spider's thread. He turned back and started again but when he came to the same spot he tripped on the web again. Feeling about in the grass with his hand he hunted for the thread and came to the spider's hole. Spider came up to him and addressing him as grandchild, son's son, inquired of the boy where he was going. He replied that he was going to visit his father. "It is a dangerous place where he lives," Spider replied, "but come into my house." The boy went in and Spider talked to him telling him of the dangers. "There are four approaches to his house and his daughter will see you when you are still far away."

When the boy was approaching his sister saw him and said: "Yonder walks my brother." "What is that, your brother?" her mother asked. "Well, I said 'my brother,'" the girl replied. "Whom do you mean by your brother? He does not exist," the mother said. The girl again said her brother was coming to visit them.

Then the boy inquired for his father, saying he came to visit him. The woman replied that she did not know his father, but the boy insisted that he had been told that his father lived there and that he came because of that. The woman admitted that it might be that the boy's father did live there and asked him to be seated until his father's return.

When his father was coming back he saw the boy's tracks. "Who came here?" he demanded. "We have not seen anyone," the woman replied. The man insisted that some one had come and pointed out the tracks. "Well, have your own way about it," the woman replied. "You are always claiming you do nothing improper and here comes a boy who says he is your son. He is sitting over there."

¹ Told by Albert Evans, in 1914. This portion seems to have been arbitrarily separated from the foregoing by the narrator as suited to the available time for taking it down. Because of the subject matter, the first told has been introduced after the more complete account which was given by request on the following day.

² A circumlocution for sexual relations.

³ Matthews, 109.

The man still insisted he had done nothing but said he would test the truth of the matter. He took up his pipe, filled it, and having lighted it, passed it to the boy. The boy took it and smoked, when he had drawn the fourth time on the pipe the tobacco was all gone.¹ "Well, I am nearly convinced," the man said and conducted the boy to black water which stood in four places.² Taking the boy to the last he threw him in but the boy turned to a downy feather and came back to the place of his shadow. "Well, you nearly convince me," he said and took the boy to the south where he again pushed the boy into the water, but the boy saved himself by again turning into down. The same thing happened at the other two lakes. The father then asked the boy to name the different crystals, seeds, etc. The boy named them properly but when he came to owl which was sitting there he hesitated saying, "I am not going to call it that way because I am myself."³ "Well, I guess you are my son," he said and taking some of the black water that stood there he put it on the boy with his hand and made him look like a man. Then he built a small house for him inside of which he made for the boy hair, fingers and finger nails, toes and toe nails, until he was finished.

"Well, my son, what is it you want?" he asked. "I want horses, father," he said. Saying he would bring a horse he led down a black one and said, "Here it is." "Not that one," the boy said. "By my kin,"⁴ the father replied, "that is the only horse I have." The boy insisted on another and the man led down a sorrel one and presented it as his horse. Again the boy rejected it and the man insisted. Finally he took it back and led down another, a white horse on a trail of white metal. The boy rejected that one also and the man declared he had no other but finally went for one. This time he led down a blue, that is gray, horse on a trail of blue metal. "That is the one I have been talking about, now I will start back home," the boy said when he saw it. "That one is the only horse I have," his father said, "now you may go home if you wish."

They two started back. When they came with the horse to the center of the sky the father put the boy on a black cloud and shot him down with lightning.⁵ He is named Bilnajnoll'ijn,⁶ "shot down with the lightning." He came down to the earth and returned to the place where his grandmother lived. She was glad and sang a good song, which was a prayer for him.

"Over there, grandson, live the animals which we eat," the woman told

¹ The smoking would have killed those less potent, Matthews, 113.

² Fires in the other versions. above p. 10.

³ He nearly failed on owl. This is undoubtedly connected with the fear Apache have of owls and their reluctance to talk about them.

⁴ The most common Apache expletive.

⁵ Matthews, 114.

⁶ The narrator explained this was the fourth name of the Culture Hero.

the boy. He started off in the direction indicated and came to a wood rat which he killed. He brought it back to his grandmother who said that that was the animal she meant. He went away again and came to a rabbit which he killed and took back putting it down near to his grandmother's dwelling. "Grandmother, I killed something which has wide ears," he told her. "That is one of the animals we live on," she replied. He went away again and came to a deer which he killed. He killed it under a Douglas spruce tree. He came back to his grandmother's dwelling and told her he had killed an animal which had a dry tree on its head.

He began to dress the deer under the spruce when a fluid began to drop on him. He looked up and saw a girl in the tree. Taking only the intestines he ran back to his grandmother followed by the girl.¹ "I told you not to dress the deer under a Douglas spruce," she chided him.²

He married the Spruce Tree Woman but she did not like him and made four bears to destroy him. "Over there are walking animals that have good skins for dressing," she told her husband. "Where are they?" he asked. "Above here," she replied. They two went over where the bears were which she pointed out to her husband, saying: "The large black ones over there." He said he would go behind the hill and that after a time she should shout at the bears who would run toward him and he would kill them. After waiting a short time she did so and the bears ran right in front of him. He was holding his bow and arrows and as they ran up close to him he shot them one at a time until he had killed them all. His wife began to cry and her husband said, "But you said they were good for making dressed skins, why then do you cry?"³

Leaving the bears there they two went home. While his wife stayed at home he went to hunt deer. While he was hunting she went to get pumpkin blossoms⁴ and was stolen by Gollisi. When the man returned his wife was not there. "I wonder where she can be," he said to himself and starting out tracked her to the garden. There he found the tracks of two people. Going on to another place he found their tracks again. He went back to his grandmother and told her he was going away but that he did not know where he was going.

He started away, being transported by his flute. He came down on the first mountain ridge and saw there the footprints of his wife and of a man. He went with his flute again and came down on the second ridge where he

¹ This paragraph was interpolated in English.

² The point of dragging the entrails is omitted here, see above p. 32.

³ It was explained in English that the boy overheard his wife directing the bears to kill her husband. He therefore dressed up a black stump with his buckskin shirt which the bears attacked. As they did so he shot them from the place where he was concealed in the brush.

⁴ These blossoms were probably cooked for food.

again found tracks of his wife and of a man. He was angry and went on again with his flute, coming down on the third mountain and saw tracks there also. He went way over to the fourth mountain where again he found their tracks. He went on from there on foot until he came where people were living. He came near to the settlement and went to the house where that particular man was living. Night was coming on and not one of the people saw him.

When he came to this man, the daughter of the house was sent through the village to summon the people to come together for a council. After they had smoked they said, "Well, what is it?" "A man has come to me," the man replied. "Where did you come from?" they asked the man. "From Gotalbakowadi: I started when the beams of the sun were streaming out from the east," he replied. "My kin! he did not come on foot. I know that is a long distance," said Old Man Hawk. "I am here because my wife is missing," he told them. "That is the man, sitting there. He wins our wives away in gambling. He has won all the people away, can't you help us?" they said. "That is not why I am here. I have an affair of my own," he replied. They still besought him, saying that they had lost all their bands. He promised to give assistance the next morning and directed that a sweatlodge should be made, in which good songs should be sung. He also told them to get four kinds of wood and make the poles for playing *najonc*. They made the *najonc* poles and he sang twelve songs in the sweatlodge. The next morning when the sun's beams streamed out he went to the playing ground. His name was Naiyenezgani and the other one's name was Golilisi.¹ Then he shouted to the mountains that stood there saying, "You shout." "My partner has come," he said. "I have come," he replied.

"Well, let us play," one challenged the other. "I have nothing to wager," the other replied. "We will play for the people," the first suggested. When they started to play the pole hit the ring on the nose and tore it apart. The straightened ring ran away into the bushes. "Hy, why did you hit my ring?" he asked. "Well, your poles are not good. Men's poles are like this," Naiyenezgani said. Then Golilisi took Naiyenezgani's pole and threw it. He was beaten. "Oh, you have beaten me," he said. "I will bet half of my company again." They played again and again Golilisi was beaten.

"Let us contend another way," one of them suggested. The other consented to this and they tried to see whose hair would reach the longer

¹ It was explained that the Culture Hero was given a new name by the people because he built the sweat lodge in this manner. His old name was discarded.

distance across the dry stream bed. Again they bet people on the outcome. Golilisi unloosed his hair and it reached to the middle of the stream bed. When Naiyenezgani let his hair down it reached across the bed of the stream and part way up the opposite bank. He won the wager.

Golilisi suggested another contest and again bet a group of his people. They were to try knocking over a tree. Naiyenezgani chose the tree and when Golilisi hit it, it did not move. Naiyenezgani struck it and the tree fell over. Acknowledging his defeat, Golilisi suggested a footrace, wagering one of his arms and one of his legs which were to be cut off if he lost the race. A distant mountain was the goal around which they were to run. Naiyenezgani came back first and won the race. "You have beaten me, *shele*: take all that I have," said Golilisi. When they had cut off one of his hands and one leg he crawled into an old house that stood there, sat down and peered out. When he would make a fire he held the drill against one cheek and rubbed it with his surviving hand to cause it to rotate. The smoke came up from the drill and with dry grass he set the house on fire. As it was burning he said, "I am not much good. If a man breaks his leg or his arm let him say I was in that condition also."

Naiyenezgani had won all the people back. He started home with his wife and came where they had been living before. His grandmother was happy because he returned.

Then Ts'innagole took him up. Naiyenezgani had the knees of Delgit (concealed) across his breast and the blood of Delgit under his blanket. When Ts'innagole had transported him through the air to her home she threw him down upon a stone. Delgit's blood flowed out and Ts'innagole took him up and carried him to her children. She then flew to the top of a stone and sat there. When the young ones put their heads down to the man he said, "Sho." "Mother, he said 'sho' to us," they called to their mother. "Don't mind it; it is only the air issuing from the wounds," she replied and flew away.

Naiyenezgani got up and spoke to the young ones. "When does your mother return?" he asked. "She comes back when a female rain falls," they replied. "And your father?" he asked again. "When a male rain falls," they replied. "And your brother?" "He comes back when there is hail," they said.

Naiyenezgani struck the young ones on the side of the head and knocked them off the rock. He pulled up grass and covering himself with it lay down. The same Ts'innagole flew back with another man and throwing him down on a stone alighted on the top of the rock. Naiyenezgani, using one of Delgit's knees as a club, struck her and knocked her down from the cliff. Then another came and alighted there and he knocked it down with a knee

of Delgit's. Finally the oldest of the young ones returned and he knocked it down with one of Delgit's knees. He had now disposed of them all.

As he sat on the top of the rock and saw his fire in the distance he was disturbed and wondered what he should do. He saw Bat Old Woman down by the creek and shouted, "Grandmother, take me down," but she paid no attention. He called again and she began to listen. "Why did you go up there?" she asked. "No one goes up there." He again asked her to come up for him and she did so, flying from side to side and lighting here and there. "Grandmother, take me down," he said. "I cannot do it, I am not strong enough but nevertheless I will cover your eyes and you may get in the basket. Do not uncover your eyes or it will be dangerous for us."

He got in the basket and she started down, but when she was half way to the bottom he began to wonder where he was being carried, the time was so long. He lifted the covering and opened his eyes and the old woman fell to the ground and landed under him. Naiyenezgani blew with his life medicine and the old woman breathed again and became well. He gave her the feathers from Ts'innagole and she said, "Thanks, you have made me well," and went home.¹

Naiyenezgani went back to his home. The old woman, his grandmother, was happy. They lived happily again.

SECURING FIRE (First Version)²

There were people living here on the earth. Coyote, birds, or hawks were all people. There was no fire. The only ones who had fire would not give it away. The others, many people, were without fire. Martens, living in the tops of tall pine trees, were the only ones who had fire but they would not give any of it away. Those who were living below them consulted as to how they should get fire. They decided to play hide the ball and sent out invitations for everybody to come to the game. They gathered under the trees and shouted to the martens to come down and bring some fire. They said they were going to play hide the ball. They came down bringing the fire with them. They put wood on the fire at the camping place and stood

¹ The narrator told in English how Naiyenezgani tested the strength of the carrying strap by putting stones in the basket. The story has the incidents in unusual order and is much abbreviated, perhaps in order to finish the story by evening.

² Told by Antonio. An origin of fire by stealing it from those who were hoarding it is very widespread. Prof. Boas cites many examples from the Northwest Coast. A California version is available from the Maidu (Dixon, 66). In the Southwest the form of the story varies considerably. Among the Jicarilla, see Russell, (a), 262; Goddard, (a), 280. Compare a similar story in Pima, Russell, (b), 216. A Plains account is found in Lowie, 244.

around it in four lines so that there was no way anyone could run off with the fire. None of the people who didn't have fire were in the center of the circle.

Coyote, who was lying down some way off, said he would get the fire and run off with it. They were playing and having a good time. Those who owned the fire were winning. They began to dance. Coyote had a torch prepared by tying bark under his tail. He got up and came to those who were dancing. "Have a good time, my cousins," he said. "My foot pains me. Dance for me. Separate and let me through to the fire." They were dancing and having a good time. When it was nearly daylight, Coyote said, he was going to dance. He told the others to dance vigorously, bending their knees. He urged them to do this repeatedly. Finally, he danced and switched his tail into the fire. They called to him that his tail was likely to catch on fire. He assured them that it would not burn.

Then day broke. He stuck his tail in the fire again and it took fire. "Your tail is burning, cousin," they called to him. He jumped over the four lines of dancers who were in circles around the fire, and ran off. The people, who were stingy of their fire, ran after him. Coyote became winded and could hardly run. The people who were chasing him caught him. Coyote passed the fire to Night Hawk who jumped on it and went with it. Those who were stingy of their fire tore Coyote's mouth. Night Hawk kept flying and jumping. Those who had the fire nearly caught him for he was exhausted. When those who were running after him caught him, he gave the fire to Road-runner who ran away with it. They tore Night Hawk's mouth open.

Road-runner ran on carrying the fire. Those who were pursuing him nearly overtook him. He was exhausted. When they caught him, he gave the fire to Buzzard who flew away with it. Those who were trying to recover their fire chased him until he was worn out. He gave the fire to Humming Bird. When they caught Buzzard they pulled the hair on his head out.

They saw the smoke of a fire arising in the distance from the top of a mountain. It was Humming Bird who had set the fire. There was a fire too on the top of another mountain which stood far away on the opposite side. A little way from that there was fire on another mountain. Everywhere, fires were burning. It was Humming Bird who had accomplished all this. Those who had owned the fire turned back saying it was now impossible to recover their fire.

The people who had been without fire were now all supplied with it. They were happy about it and expressed their thanks to Coyote.

SECURING FIRE (Second Version)¹

They say long ago there was no fire. The people ate their food uncooked. There were only two men who had fire. They could see it in the tops of a very tall pine tree which stood there.

Coyote proposed that a large company of people be invited to come together for a dance. He also suggested that a letter be sent to those who had fire asking them to bring some as they wished to gamble with the guessing game.

Coyote told his companions to tie dry grass around his tail. When it was daybreak Coyote danced by himself. "I will dance over the fire," he said. "Your tail is afire," they called to him. "Why do you say my tail is burning?" he asked. "Your tail is burning," they called to him again. He went around the fire four times and then jumped over them. He ran away with the fire. Those who owned the fire ran after him and put out what fire they found. They caught Coyote after he had run a long distance and pulled out his nose so it is long and spread his mouth apart so it is wide.

Then another man was running away beyond with the fire. It was Night Hawk. They caught him after a long chase. They pushed the crown of his head down hard and spread his mouth open.

Another person was running with the fire. It was Turkey Buzzard. They caught him a long distance away and pulled the hair out of his head. He had given the fire to Humming Bird. A large mountain was standing in the distance. Fire was coming out from the top of this mountain. The people had been without fire but came to have plenty of it because of Coyote. The fire went inside of the trees and became plentiful.

THE WINNING OF DAYLIGHT (First Version)²

It was dark everywhere for Owl wanted darkness and did not wish that there should be daylight. Bear also wanted darkness; these two were agreed about it. The people were considering what should be. "Why should it always be night? We shall never be able to see anything," they said. "We will make a dance, against those who are stingy of darkness." All the people who lived on the earth agreed to do this. They came where those were who wanted darkness. Bringing some wood, they said,

¹ Told by Dananeidel, a San Carlos, in 1905.

² Told by Antonio.

"Let us have a good time, dancing." The others agreed to this and a fire was built in an open plain where they danced. Those who would not give up the daylight were sitting there. Coyote said, "Come let us have a good time dancing." They began to dance. Coyote said, "Let daylight come quickly." Owl sang, "Let there not be daylight." Coyote danced around singing his song. Owl got sleepy and went to sleep. Bear, too, went to sleep. The people who objected to daylight went to sleep. Then Coyote won the daylight. The people who lived on the earth said, "Thanks, my cousin." Owl said he would live under the rocks in the deep canyons and flew into one. Bear said he would go to a large and distant mountain and live in a hollow Douglas spruce where it is dark.

Coyote won the daylight and now we have it. The people were happy.

THE WINNING OF DAYLIGHT (Second Version) ¹

They say long ago there was nothing in the sky. It was night all the time and people traveled by the aid of fire carried in their hands.

Coyote called the people all together saying he wished to talk to them. There were two old men who did not want it to be light. They were saying it should be night all the time. These were Xastin Bear and Xastin ² Owl who were saying this. Coyote told his followers to sing, "Let there be daylight," as they danced. They danced and day began to break. Bear took up his moccasins and in his hurry put the left one on his right foot. He ran away to a big mountain. Owl split his foot into four parts and ran in where two canyons come together.

They won daylight and it was light everywhere. It had been night.

ORIGIN OF THE CLANS ³

The people of the earth were all living at one place. They started away and came where a tree projected into the water of a stream. "Half of the people will live here and will be called Tsjtenange," he said. Those designated remained there and the others moved on.

¹ Told by Dananeldel, a San Carlos, in 1905.

² Major Bourke says the Apache give this title, equivalent to Mr. or Señor, to Bear and Owl because they are feared and must be spoken of respectfully.

³ Persistent direct questioning failed to reveal the presence of clans among the San Carlos Apache. This account of their origin was voluntarily given as a text in the absence of the interpreter. In only a few instances was the informant able to give a location for the described locality. The account appears to be a myth explaining the names of the clans by inventing a local setting that justifies each particular name. Compare the much longer and detailed Navajo account, Matthews, 135.

They came to a canyon across which mescal stood. "Half of the people will live here and will be called, Nada'bilnadit'in," he said. Those stopped there and the others went on.

They went a long way and came to a box canyon where the cliffs came together. A row of red willows ran to the cliff. "Half of the people will live here and will be called K'aitsehit'i'n," he said. Part of the people settled there and the others went on.

They went on to a place where there was a big dry wash of white sand. "Part of the people will live here and will be called Saidesgain," he said. Those remained there and the others went on.

They came where the mesquite was thick. "Part of the people will live here and will be called Iyaxadjin," he said. Those remained there and the others went on.

They came where a row of willows made a red stripe on the landscape. "Half of the people will live here and will be called K'aintc'in," he said. Some of them remained there and the others moved on.

They came where there was a box canyon. "Part of the people will live here and will be called Tseyin," he said.

The others went on from there to a place that was brown with cottonwoods above which they climbed up. "Half of you will live here and will be called T'isseban," he said. Those settled there and the others went on.

They came where two shallow valleys came together. "Part of the people will remain here. You will be called Xagoste," he said.

The others went on until they came where two valleys came together. "Half of the people will live here and will be called Zedilgojn."

The others moved on to a place that was white with the flowers of reeds. "Some of the people will live here. You will be named Z'okadigain," he said.

They went on from there and came where willows crossed a broad valley. "Some of you will live here. You will be called K'ailnagoteln," he said.

They came where Black River flows. "Part of the people will live here. You will be called Todilxile," he said.

They went on and came where mountains stand, one behind the other. "These, a part of the people shall live here. Your name will be Dzillike'sillan."

The others moved on to a place where trees stand on a projecting rock. "These, a part of the people, will live here and be named Tsitsexesk'idn," he said. Part of the company remained there.

The others went on until they came to a plain, yellow with flowers. "These people will live here," he said. They settled there. "You will be called Beilts'on," he said.

The others moved on to a place called Xak'aiye. "Part of the people will live here," he said. A division of them settled there. "You will be named Xak'aiye," he said.

They moved on to a place where a walnut tree stood. "These people, a half, shall live here," he said. They made their homes there. "You will be called Tc'ilniyenadn'aiye," he said.

The others went on a short distance where there was a mountain covered with beautiful shrubs as with grass. "These, half of the people will live here," he said. They settled there. "You will be called Tc'ildadi'l'oge," he said.

They went on until they came where there was a stripe of red paint on the face of a rock. "Half of the people will live here," he said. They settled there. "You will be called Decte'in," he told them.

They went on until they came where cottonwood trees were standing. "Some of the people will live here," he said. "You will be called T'iskadn."

They went on from there to a place where pines stood in a line. "Half of the people will live here," he said. "Your name shall be Nditci'ednt'i'n."

They went on until they came where there was a gap in the ridge. "Half of the people will live here," he said. "You will be called Nogodejgijn."

They came to Red Rock which stood up. "Some of the people will live here. Your name will be Tsexat'in," he told them.

They went on and came where there were round white hills. "Some people will live here," he said. They settled there. "You will be called Ya'gohigain."

They went on and came where wormwood was growing in a broad valley. "Some of the people will live here," he said. "You will be called Iya'aiye."

They went on where there was a cottonwood grove. "Some of you will live here," he said. They settled there. "You will be called T'ishiyosikadn," he told them.

They went on to a place where black rocks projected. "Some of you will live here," he said to them. People settled there. "You will be called Tssetsixesdjinc," he told them.

They went on to a place where everyone takes a bath. "Some of you will live here," he told them. Part of the people settled there. "You will be called Tanasgizn," he told them.

Then the others went on to a place where the ground is yellow. "Some of you will live here," he said. "You will be named Idagexagots'ogn."

Then the others went on. They came where it was dark colored with manzanita. "Some of the people will live here," he said. They settled there. "You will be called Inostcoodjin," he told them.

They went on to a place where there were rough stone points. "Some

of you will live here," he told them. Some of them settled there. "You will be called Sagone," he said to them.

They went on to a place where there was a wash filled with sand. "Some of the people will live here," he said. Half of the people settled there. "You will be called Saiedigain," he told them.

They went on where stones were piled in a round heap. "Some of the people will live here," he said. "You will be called Tsesnniln "

They went on to a narrow ridge. "Some of the people will live here," he said. Some of them settled there. "You will be called Na'doxots'osn," he told them.

They went on to a place called adobe flat. "Part of the people will live here," he said. They settled there. "You will be named Bissaxe," he told them.

Then they went on to a place where gourds were growing. "Some of you will live here," he said to them. They settled there. "You will be named Nadilkalsikadn," he told them.

They went where reeds came together in white masses. "Half of the people will live here," he told them. They settled there. "You will be called *L'okadadesgain*," he told them.

These are the people who live on the earth.

THE DEVELOPMENT OF APACHE CULTURE ¹

The Indians were living without anything. They were poor. They had neither rawhide nor dressed skins. They tied the tops of soapweeds on their feet to protect their soles when they traveled. They had no proper blankets, but used bark braided together for covering. They covered their children with these when they put them to bed. The women made themselves skirts of bark. They did this because they had no dressed skins, no rawhide, and no sinew.

The people were poor. They set fire to the material at the base of the sotol stalks and when the fire was burned down, hunted in the ashes for the singed mice that were left. They picked them up and ate them. They lived on these. They were poor.

The women went for mescal. They broke it off where it stands by pounding. They had no knives but trimmed it with flint. They carried the trimmed stump in burden baskets to a place where there was a hole. They brought wood there also. They put stones, well arranged on the wood,

¹ Told by Antonio in January, 1910.

and applied fire and burned all the wood. The stones became very hot. They put the mescal on these hot stones and spread grass over them and covered the whole with earth. After two nights had passed, the women came to the place again. They took off the dirt with their hands. If the mescal was well cooked they took it out and spread it in various places. This was their food. Those who lived first on the world, did this way. This was their food. They lived on seeds and different kinds of grass. The people were very poor.

Then they found out about deer and where they lived. They used them for food. Wood-rats and jack-rabbits were living there and they used them also. They learned to use all these. Their arrows were made of reeds and their bows were of mulberry. They went where deer were living on the mountains and hunted for them. They killed the deer there and then they had sinew. They brought the deer to their camps. They took the skin from the lower legs where it was thick and by sewing made soles for their moccasins. They also took the skin from the sides of the deer's jaws because it was thick there and made moccasins of it. They worked the skins soft with their hands, and made the tops of the moccasins from the skin taken from the middle portion of the deer's legs. They sewed their moccasins with sinew.

Then they found out there were white men living somewhere. They also discovered that white people had something to live on. The Indians then began to live by stealing. They stole burros, horses, and cattle and brought them home.

After that they used the thick skin from the hips of burros and horses and made soles for their moccasins. Cowhide is also thick and they used that for the moccasin soles. They made the tops of soft dressed deerskin which they sewed on. In this way they came to have moccasins.

Before this they were poor but now they lived well. They had sinew and rawhide made from cow's skin. They were happy.

They said that stealing from those who lived on the earth was a grand way to live. They did not go around in this country but went to white people's houses. The white people would run away and the Indians would pick up their blankets. They lived by going to war. Then they would come back where their homes were.

They stole the blankets and property of the people who lived on the earth. Those who formerly were without shoes now had them. They said this was a good way to live. Their minds were turned in that direction; they thought stealing was the only way to live.

They traveled around stealing. White people had calico. They fought with them and robbed them of the cloth, bringing it home with them.

The women used not to have skirts except those they made of bark. Now they had good skirts. They got to thinking this way and concluded stealing was the only good way to live.

THE DEER WOMAN¹

Panther² Boy was living in the east. He was married to the daughter of Gaowan.³ Because Panther Boy was a great hunter, the Gan gave him his daughter.⁴

He, intending to move his camp, went away by himself while his wife stayed behind. He went to select a camping place. When he came where he was going to build his house, he covered it, on the east, with black *bi bitcin*.⁵ On the south side he used white *bi bitcin*, on the west, yellow *bi bitcin* and on this side, the north, the covering was blue *bi bitcin*.

He caused black deer horns to fall on his house when he was building it. Then he made a zigzag mark on the walls of his house, using the black blood from a deer's mouth. He made this mark four times. He made zigzag lines with white blood from a deer's mouth and under it with black, above the white was a line in yellow and on top was one of blue. He made a bed on the east side and put *bacine*⁶ for a pillow. There on the *bacine*, he caused two deer horns to alight. He made a pillow on the west side and caused yellow deer's ears to alight on it. Then he spread it over with deer hair.

In the east he made a mountain ridge. Where its head was, he placed deer horns. He made it to be the mountain of the deer with horns, the bucks. Crossing over midway the ridge, he made a trail of blood from the mouth of a deer. Under that mountain ridge with black deer's mouth blood he made a spring where deer's slobberings always boil out.

From the house which he had built he made tracks leading in four directions to these mountains. Right there where it was lying he made the first footprint, with black deer mouth blood. Beyond, where he was

¹ Told by Antonio in August, 1914. This is the myth of the deer ceremony.

² Panther or mountain lion is the chief deer hunter in the Southwest. The Pueblo peoples have hunting fetishes of stone which represent the Panther. Compare the Jicarilla estimate of panther, Goddard, (a), 239.

³ The talking Gan. Compare the Navajodeity *Hastseyalti* (*Xastceyalti*), Matthews, 36, 68, 82, 104, 135, 163, 224.

⁴ A special hunt for the benefit of the bride's family is undertaken by the bridegroom among the southern Athapascans.

⁵ The explanation of *bi bitcin* was that it was some kind of "dirt" from the surface of a deer hair, but not the hair.

⁶ *Bacine* is a hard black material, perhaps jet; it is the material associated with the east by the San Carlos.

going to step, he made a footprint with white deer's mouth blood. Beyond that he made another of yellow and beyond that one of blue.

On this side (south) he made a mountain ridge of *baitgaiye*.¹ He put pronged horns where he made the head of the ridge. He made a trail in the middle of it with white deer's mouth blood. Under the ridge he made a spring boil out with white deer's slobberings. When he walked out in that direction, he made only one footprint with white deer's mouth blood. Beyond that he made another with yellow deer's mouth blood and still further on he made one with blue.

In the west he made a mountain ridge of *tseltcee*.² He caused yellow deer's horns to alight, one after the other, where the head of the ridge lay. He made a trail of yellow mouth blood crossing over the ridge midway. Under this ridge he caused a spring of yellow water to boil out with yellow deer's slobberings. Where he was going to walk toward it he made a footprint with black deer's mouth blood. Beyond that he made one with white, further on another with yellow, and beyond that one with blue.

At the north he made a mountain ridge of turquoise. Where the head of the ridge lay, he put one deer's horn standing up. Each way crossing over the middle of the ridge he made a trail of blue deer's mouth blood. Under the ridge he made a spring boil up with the blue slobberings of a deer. At the place where he would walk out toward this ridge, he made the footprint with the black mouth blood of the deer, beyond that he made another with white and then one with yellow and beyond that one with blue.

Here, to the east, he made a place where he was going to kill the buck deer. This way, south, he made a place to kill deer with pronged horns. West was the place where he was going to kill does, and north, he fixed a place where he was to kill deer having spikes. When he had finished, he went back to the place where his wife was staying and when he came to her he said, "Come along." She prepared cornmeal for food for a camping trip.

Then he sang a song saying, "Where there was no house a house now stands. There it stands."

They came nearly to the place and then they came there where he had made the house. When they came to it they went inside. He told his wife to be seated and then he went toward the east. He stepped where the footprints of mouth blood lay. Then he stepped on the footprint of white blood and beyond on the one of yellow and went on to the one of blue. Then from the east, the biggest buck deer was coming facing him. He made a ring of *baeine* and shot an arrow of *baeine* through it. He killed the deer

¹ *Baitgaiye* is white shell.

² *tseltcee* is red stone, sometimes, at least, coral.

with the arrow. Just as the sun was rising, he carried the deer where his wife was staying.

He spent the night there and went the next morning this way, south. He stepped on all four of them. A deer with pronged horns was coming towards him. He made a ring of *baitgaiye* and shot through it with an arrow, killing the deer. When the sun was right here (a gesture) he killed the deer and carried it where his wife was sitting.

The next morning he went toward the west, stepping where the four footprints of mouth blood lay. When he came there a female deer came facing him. He made a ring of *tsetcece* and shot through it an arrow of *tsetcece*, killing the deer. He took it up and carried it where his wife was sitting.

He went here toward the north and stepped where the footprints of deer's mouth blood lay in four places. A deer with spiked horns came facing him. He made a ring of turquoise and shot through it an arrow of turquoise which killed the deer. He brought it where his wife was sitting in the house. Then he always killed just large deer like these.

Here, south, he came up the mountain, he went along. He killed only pronged horned deer. Then he went west where he killed does only. Then he went toward the north and killed spiked horned deer only.

Here, at the east he built a flat-topped shade on which he stored the big bucks which he killed. The meat was piled up. On the south side he built another flat-topped shade on which he stored the pronged horned deer he killed.

To the west he built another shade on which the deer he killed were stored. Toward the north he built a shade for the spiked horned deer which he killed in that direction.

Those who had the deer for pets were angry because he killed so many. They lived here at the east where the sun rises. There were only male deer living at that place. The owners of the deer all discussed the large number he was killing. "We will go to see his wife," they agreed.

It was Turquoise Boy who went to visit her. He wore on his head the deer head which the Indians used to make long ago. He made it as they used to make them. The tongue was lying about all the time. It had eyes that were constantly winking. Its ears worked back and forth.¹ He was very bashful because there were many where he was going.

He came up the ridge opposite the woman's house having the appearance of a deer. The woman saw him from her house as he came up looking like a deer. Her husband always brought his deer back just as the sun was

¹ The Apache wore a deer's head with antlers in the condition of the season in which the hunt was made. They imitated the movements of the deer so as to approach within bow shot distance.

rising. The sun was rising higher and higher. She got up, thinking she would look for him, and wondering what had become of him because he was not accustomed to be so late. She was looking for her husband in the direction he had gone to hunt. While she was looking in vain, the deer walked down a second ridge toward her. As he came to the top of the ridge there was a canyon between him and the woman. He went down this canyon again close to the camp where the woman was. She was watching in vain for her husband when he walked along like a man. "It was a deer when he went down the hill but it is a man that is coming up," she said to herself. He came close to the house where the woman was sitting and seated himself. The deer's head which he had been wearing was hanging down on one side of the man. The woman was looking at it and felt strange when she saw the tongue constantly licking about, the eyes winking, and the ears flopping.

She dipped up the cornmeal mush into a basket and put it by the man where he sat. The man then spoke to her saying he did not eat that sort and directed her to take it away. Then she took some soft boiled deer meat from a pot and put it in a basket and brought it to the man. The man spoke again, saying he did not eat that either, and asked her to take it away. The woman said that these two were the only sorts of food she had and asked him what she should give him. The man said he ate the tips of *te'ildol'ije*, *k'isndazi*, and of *ts'iji'*, that these were his food.¹

The woman took a basket and going a short distance gathered the tips of *te'ildol'ije* which she put in her basket. Walking further she gathered the tips of *k'isndazi* and still further on the tips of *ts'iji'* which, when she put them in her basket filled it. She brought them where the man was sitting and put them down. "These are my food," he said and began to eat them. She gave him a basket full and he ate them all up.

When he had eaten them he spoke to the woman. He lifted up the head he was wearing on one side and moved it around toward the woman. "What is the matter with it? I think it looks like a deer but the deer are afraid of it. When I try to slip up to the deer with it they are afraid and run away from me," the man said. As he said this he looked at the four flat-topped shades and the deer meat on them. He spoke to the woman again, asking her to try holding up the deer head. She refused to do this, saying she was not a man and did not wish to do anything wrong. The man replied saying, "You say you are not a man. This head looks like a deer yet the deer are afraid of it. That is why I said what I did." The woman refused again. The man then asked her simply to hold it up toward him without putting it on. She said, in vain, it was a bad thing to do, for the man was taking her

¹ Shrubs on which deer feed.

mind away, he was making her crazy. He took her gait from her. Then she went where the man had the deer's head. When she came he told her to be seated. He held out the head toward her and she reached out and took hold of it. The man told her to take it by the right side. She did so and raised it up. Saying he could not see it well, the man asked her to step out to a designated place with it. She went there and held it up as he had directed her. Saying he saw it pretty well, he asked her to take another position. She went there also. "Let me make sure, hold it by your body," he told her. When she held it close he came up to her asking her this time to get on her knees and hold the skin over her body. While she was on her knees, he threw something on her. The woman made a noise like a deer "shoo." The man ran to the shade toward the east and took up a buck deer's skin which he threw at her.

He took up the lower legs and threw them at her. She turned into a deer and jumped four ways making a noise like a deer. He took her mind away and made her crazy. He put the gait of a deer on her so she jumped around as deer do. He came up to her singing and made her love him. She trotted off and he herded her along with his nose between her legs. They went around her house four times. The woman trotted along ahead of him like a deer. They went where he was standing and then they went up the trail to the east which crossed the gap in the ridge made of *bacine*. From there they went over the ridge of *bailgaiye*, of *tsettee*, and of turquoise. From there they went where the male deer were living. The deer had a good time with her chasing her about and mounting her.

The husband came back where the woman had been sitting and wondered what had become of her. He found the footprints of the man who had visited the woman where he had come up the ridge as a man. From there on the track was that of a deer. He had gone down the canyon and had come up again as a deer. Then he had come up another ridge as a man. He was trailing the man who had his wife. Having followed the track thus far he went back where his house was. He saw where the woman had come to the place where the man had been sitting. She had stood there and then she had gone on four times. Here where her two footprints where she had stood like a human being and there she had jumped as a deer. He saw where she had jumped four times in four different directions. He trailed her where she and the man had encircled the house four times sunwise and then he found where they had started away.

He turned back and went to the place where people were living from which he had set out to hunt. He told the people there that he had come back because he did not know what had become of the woman. When he had been there four days, the tobacco tokens were made and sent out con-

vening the men for a council.¹ When they had discussed the matter, they agreed to go to the camp where her track was to be found. It was the Gans who were doing this. The one who is called Gahnjlj'n lay down on his back with his legs crossed and his hand on his forehead. They tracked the man in vain where the woman's house had been. Then they told Gahnjlj'n to get up, that from there they must rely on him. Asking why they said that, he got up and went where she had been sitting. Starting from there, he trailed her, holding his forked fingers above her trail. He followed where she had gone to four places. At one place she had gone like a deer and had encircled her camp four times. He followed where the man had gone around with her. They followed behind him as he trailed along with outspread fingers.² One of the company, Whirlwind, was not good in the condition he was. They sang for him and sent him back. After that they followed the trail without trouble. They came where the two had come up the gap in the ridge of *bacine* and beyond that the ridge of *baitgaiye*, and further on the ridge of *tsetce* and finally they went up the gap in the ridge of turquoise. Here they were overtaking them for they heard the celebration with the woman below. Nothing but songs came out of the canyon.

Then Gahnjlj'n told them to watch his downy feathers which he said would find the woman in the herd of deer. They watched the feathers and they settled on one in middle of the herd. Then he made a cast with a rope called *yanadet*, "hanging from the sky," and caught the one who had been a woman. He then shot four arrows in succession which, making a noise, frightened the deer further and further away. The first arrows were of *bacine*, the second of *baitgaiye*, the third of *tsetce*, and the fourth of turquoise. They didn't know where the deer had gone. The one who had been a woman ran in every direction where the deer had gone from her. Then they threw a ring of *bacine* on her and her head became like a person's. Next they threw a ring of *baitgaiye* on her and she was a person to her arm-pits. Then a ring of *tsetce* was thrown and she was a person as far as her belt. Last a ring of turquoise was thrown and down to the ground she took the form of a human being. The company came up to her, but she was wild. They started back and returned with her in a day.

They lived there together. All the food was ripe and they were gathering it. After the rains began the woman was camping with the others on a mountain where the deer were with their fawns. When they went hunting and came in bringing the deer, she went around looking at the fawns they had

¹ Two sections of reed filled with tobacco and tied in the form of a cross are used as a summons to council.

² The conventional way of trailing.

brought in. She told the people in the camp that if they found fawns like those they were bringing in with a white stripe between their hoofs not to try to kill them. "If you kill them it will bring hardship on you," she said. The reason she said this was that she had given birth to fawns like those she described. She also told them not to hunt on the black mountain which stood at the east. She said that because, while they were gathering seeds on that mountain, she had given birth to fawns. The people agreed not to hunt there. She continued her habit of looking at all the fawns which were brought in from the hunting. One man wondered why she had said this and went to the mountain she mentioned. He went up to the top of the mountain and walked around where the little canyons run together. He found some little fawns lying there. He came to them and, thinking they were the young of the deer, killed them. He tied them together with a line, put them on his back, and carried them home. The people were bringing in many of that sort. The woman went around the camp and looked at all the deer which had been brought in. At the very end of the camp was the house of the man who had hunted on the black mountains. She looked between their hoofs and on their backs which were spotted. The man had brought in the ones to which she had given birth. The woman began to cry and reproved the man for going where she had told him not to go. She went back to her house and sat crying for her children.

She considered what she should do. For four days she did not speak, then when the four days were passed she sent for all the people to come together. She asked them what they thought should be done about what she had told them would happen. They in turn asked what she thought. She replied that she had considered it. She directed them to make twelve tobacco tokens which should be sent to notify people wherever they lived that they should come together. When they had come together, she announced that at night she would sing for them. She began to sing the deer songs. She was still singing when it began to dawn and sang until it was full daylight. She then told those with whom she was living, that she would sing for them only one more song. She began to sing it saying, "Prepare a smoke for her. Prepare a smoke for her with a pipe of *bacine*," she said.

She told them she was going far away from them toward the north which was the place she liked the best. "Where I lie down for the largest buck deer you must pray to me. When you see the track of a deer with long feet you will know I have gone along there," she said.

SONGS OF THE DEER CEREMONY¹

I

They went on a hunting trip.

Here to the east,
Where he made a mountain ridge of jet,
Where he made lie the head of the mountain of jet.

Here to the south,
Where he made a mountain ridge of bailgaiye,
Where he made lie the head of the mountain of bailgaiye.

Here to the west,
Where he made a mountain ridge of coral,
Where he made lie the head of the mountain of coral.

Here to the north,
Where he made a mountain ridge of turquoise,
Where he made lie the head of the mountain of turquoise,
One horn stands up at the four places in the sky where he made its head lie.

They went on a hunting trip.²

II³

He placed a house here where there was none.
He covered it with the black skin of the deer which come from the east.
He covered it with the white skin of the deer which come from the south.
He covered it with the yellow skin of the deer which come from the west.
He covered it with the white skin of the deer which come from the north.
He caused the black deer horns to alight one after the other on the top of
his house.
He placed a house there.
He alights there.

¹ Secured from Antonio on a phonograph in 1910. The words were obtained from the cylinders with the aid of Frank Crocket. The songs cover the same ground as the preceding myth, but since the series is far from complete many parts of the narrative are omitted in the songs here given.

² The song accompanies the making of a sand picture and illustrates pp. 49, 50 of the narrative above.

³ This song refers to p. 49 of the narrative.

III ¹

At the east where he made a spring with black red water,
He alights there.

At the south where he made a spring of white red water,
He alights there.

At the west where he made a spring of the yellow colored slobberings of red
water,
He alights there.

At the north where he made a spring of the blue colored slobberings of red
water,
He alights there.

He caused two black deer horns to come together.
He made pillows under them as the two arrived.
He caused two fawns to alight at his feet.
He made holes inside through his house in four directions with mouth blood.
Here where he made a moving bed,
He alighted.

IV

I go after it on the earth.
Panther boy they call me,
I go after it.
With dark mouth blood lying under my soles,
With dark mouth blood making a black strip between my toes
I go after it.
With mouth blood making stripes on me,
I go after it.
With mouth blood making stripes running out from each other on my face,
I go after it.

V

Send word for me
Where I am going.
Send word for me
Who am called Panther Boy.

¹ Refers to pp. 49, 50 above.

Where under the east the plain of jet lies,
 Send word for me,
 That they bring for me the large male deer,
 Send word for me.

Where under the south, I made lie the head of the sky of white shell,
 [Send word for me.]
 Where the plain is, they two came down for me,
 [Send word for me.]

Where under the west I made lie the head of the sky of coral,
 Send word for me.
 The two female deer coming down for me,
 Send word for me.

Where under the north I made lie the head of the sky of turquoise,
 Send word for me.
 The spiked deer coming down for me,
 Send word for me.

VI

I came there.
 Where the Sun and Dipper are looking at each other,
 I came.
 Where two male deer not wild came down,
 I came.

VII

We two went together,
 They call me Panther Boy and the girl, Walks-on-the-water.

Bring her for me and may she be not wild.

At the east we two went over the forked mountain of jet
 To the place where it stands beyond.

(At the south) we two went over the forked mountain of white shell
 To the place where it stands beyond.

At the west we two went over the forked mountain of coral.
 (The remainder not obtained.)

VIII

I came to the one they brought me.

I, called Turquoise Bay, came to her.

Someone not wild, I came to her.

Someone laughing, I came to her.

Walks-on-the-water, her mind not wild, her walking not wild.

I came to the one they brought for me.

IX

At the east the mountain ridge of jet lies,
He listened to what was happening beyond it.

The mountain ridge of white shell lies,
He listened to what was happening beyond it.

The mountain ridge of coral stands,
He listened to what was happening beyond it.

The mountain ridge of turquoise stands,
He listened to what was happening beyond it.

X

Below the dawn
Where the mountain ridge of jet stands,
The echo comes out from beyond it.

Where the mountain ridge of white shell stands,
The echo comes out from beyond it.

Where the mountain of coral stands,
The echo comes out from beyond it.
(Not finished.)

XI

Make a smoke for her,
 The girl who became a deer is far away where she is better pleased.
 When you make a smoke for her with a pipe of jet she is pleased.
 She is far away where the Dipper descends.
 There she likes it better.

XII

The sky one higher than the others where it is called
 Ganowan speaks.
 I came here whom they call "he speaks with the black cloud."
 They brought me a male deer.
 His gait is wary
 His eyes are wary.
 They brought me one,

XIII

Where the sun first looks
 There where the two male deer with forked horns came for me,
 They tell me to walk out.

At the south
 Where the two male deer whose bodies were not wild came down for me,
 They tell me to walk out.

When I walked out there
 Two deer with forked horns came down for me.

XIV

Where the Sun and the Dipper look at each other,
 They tell me to walk out.
 When I came there
 Two large bucks whose bodies were not wild came down for me.

XV

At the east
 Where the mountain of jet stands,
 Where the four footprints of mouth blood lie,
 They told me to walk out.

At the south
Where the mountain of white shell stands,
Where the footprints of white mouth blood lie,
They told me to walk out.

At the west
Where the mountain of coral stands,
They told me to walk out.
Where the footprints of yellow mouth blood lie,
They told me to walk out.

At the north
Where the mountain of turquoise stands,
They told me to walk out.
Where four footprints of blue mouth blood lie,
They told me to walk out.

XVI

At the east
Where the mountain of jet stands across,
I passed under as male deer came out one behind the other.
As I passed under I came to male deer as they were coming on it.

At the south
Where the mountain of white shell stands across
As I came under it, I came to them.
It happened that I came to male deer.

At the west
Where the mountain of coral lies across,
Where the yellow ears of the deer alighted one after the other,
I came to them.

Go where the head of the mountain lies, they told me.
There female deer whose bodies were not wild came to me.
Walk out there, they told me.

At the north
Where the turquoise mountain lies across,
Where the spiked deer with blue horns came one behind the other,
Walk out there. They told me.
(Not completed.)

At the east,
Where the jet ridges of the earth lie.

At the south
Where the white shell ridges of the earth lie,
Where all kinds of fruit are ripe,
We two will meet.

From there where the coral ridges of the earth lie,
We two will meet.
Where the ripe fruits are fragrant,
We two will meet.

XVII

Where the rising sun looks,
Walk out, they tell me.
When I went there, she who walks on the water was wild,
Her walk was wild, her eye was wild,
I came as she brought me some.

With a bone medicine belt not wild, I came to her.
With wind's footprints not wild, I came near her.
With a yellow spotted belt not wild, I came near her.
With a bone medicine shirt not wild, I came near her.

PRAYERS FOR HUNTING DEER¹

They say it happened at Ests'unnadlehi's house. She was sitting with her grandchildren when she spoke. "Grandchild, hunt for deer," she said. "I will make a good house for my old one is getting shabby."² When she said this the grandson went to hunt.

"Djingona'ai, my father, I spoke to you. I am going after that which you look upon. You must bring it to me quickly. Bring me quickly the largest male deer upon which you look."

Then he came to it. He saw the deer he meant come walking toward him. "Wind, my brother, do not warn him from me," he said. He started toward the deer. He put his head up over the ridge and saw the deer

¹ Told by Antonio in response to a request for the rules to be followed in hunting.

² It was explained that the house was not necessarily actually rebuilt or repaired. It was said to be customary to represent one's self as coming from an attractive house so the deer would wish to come.

walking along looking about. Because he had prayed the deer did not see him. He came close to him and shot him. The shot killed the deer and he brought him to the camp. "Thanks, my grandchild," his grandmother said.

"Hunt again," she said. "Go for your sister," Ests'unnadlehi said. "Hunt toward the west." "I am going where my sister is walking," he said. "You must hurry, my sister. I said I would come to you before the sun is very high." He prayed to the wind. "My brother, 'hurry' I said to you."

The same thing happened to him again. The deer, a female, came to him, not very far away. He killed it and brought it to the camp. "He means that it shall be this way," Ests'unnadlehi said. "Let it be that way," they said. "We will keep it up."

He started after it from halfway between the top and the bottom of Ests'unnadlehi's house. "Make a fire that you may eat before you go," she said. She put a pot made of *bacine* filled with black mouth blood on the fire. She dipped the foam off with a cup made of *balgaiye*.

"Now I will go for the deer," he said. While he was going after it he says: "Ganowan, my brother, what will you do? You have some deer for pets. Bring me one of them anyway I ask of you." "Djingona'ai, I am your child." "Black Whirlwind, my brother you must hurry to help me, I say." "I am after you, I say. It shall be the largest male deer and its body shall be large. It must not be looking around, because I have prayed to you."

As he walked around he came to it. He considered how he should approach it. He concluded it would be better to go to it behind the ridge. In that way he came near it and shot it, killing it. He carried it home.

"You women who are menstruating must not eat its head. You must not eat its heart. If you do I cannot kill more deer and I shall be in bad luck."

All the men killed deer. They entered into a contest to see who would kill deer first and who would kill the largest number of deer. "This one, Bullsnake, he is the best hunter. He kills only large bucks. Panther Boy here, is the same kind of a hunter. Ganowan too is that sort and so is Ganljin. Well, let us go hunting quickly," they said to each other. The men started out but Bullsnake still lay on his bed. "The men went long ago," they told him. "Well, I will go," he said but he was still lying down.

When the other three men had gone to hunt, each in his own direction, Panther Boy started. He had gone up only one ridge when he pulled a hair from his beard and stood it up in a little canyon where some brush stood in front of where he was hiding. When he had placed it he went back to

his station on top of the ridge and sat down. When he had been sitting there a short time he wondered what might be happening, and he put his head up. He looked at the hair from his beard which he had set up and it was still as it had been at first. The next time when he put his head up it was still as before. There was no change the third time and he again withdrew behind the ridge. When after a little while he put his head up again a deer had come there. He saw it lying there and it had antlers. It was the hair from his beard that did it.¹ He stepped toward the deer and when he came near it he shot it, killing it. He put it over his shoulder without opening it and carried it to his house where he put it down.

None of the men who had gone hunting with him had returned. He thought about Bullsnake, wondering if he had gone to hunt and concluded he would go to see. As he came to the door Bullsnake was pulling out a large buck. Panther Boy was still the first to bring in a deer. This one who first brought in a deer had someone to help him. He sent wind after Ganowan and when he came where the deer were and started to stalk them the wind went among them and they smelled Ganowan and ran away from him. He came back from the hunt without killing anything. He sent Buzzard after Ganljin. When he came to the deer and began to stalk them Buzzard stuck a wing up behind a ridge further over than the one on which the hunter was walking and flapping his wings, frightened the deer, who saw him and ran off. Ganljin did not kill a deer. Panther Boy won the contest.

This is the way they used to do. They prayed: —

“Gandiksil, you are my brother. Hurry and bring me the one you like.”
 “Ganljin, you are my brother. Hurry and bring me the one you like.”
 “Panther Boy, there is food in your camp. Hurry and bring me the forked horn deer that you raise.”

“Bullsnake, bring me what you raise at your camp.”

The people speak thus when they pray that they may kill large deer.

THE SNAKE CEREMONY²

They say it happened long ago. Two men set out from Gotalbakawadi to make a war raid. When they arrived they were unsuccessful and turned back. When they came near Black River on their return there were no people there but close to the stream bed there were a person's footprints.

¹ The text indicates that the hair became a deer.

² Told by Albert Evans who is said to know and practise the ceremony. A very similar account was obtained from a White Mountain Apache in 1905.

They followed the tracks and it seemed the person had gone into a large stone which lay there. One of them, saying it was Stone Echo Girl who had made the tracks, urged that they should go on to a camping place as it was near sunset. When they wanted to build a fire one of them went for some *sotol* stalks which he was breaking off when he saw a porcupine running off toward its hole which it entered. He ran to his brother and told him about it. They went to the hole, pushed a sharpened stick in, twisting it so it was entangled in the quills and then pulled the animal out. They carried the animal back, built a fire, and put in some small stones to heat. When they were hot they put in the porcupine and covered it up with the ashes. While it was cooking they sat there one on either side of the fire until midnight. They then took the porcupine out and one of them ate of it but the other did not. They went to sleep, but after a little one of them woke up. Then the other one woke up, and one began to tell the other that he did not feel well and that if the other should return to their home he should tell what had happened to him. The other brother remained however until daybreak when the older brother said, "Now I am nearly dead. Go back, brother, but do not look back. When you are on Yucca ridge do not look back." Then the younger brother started back, but when he came to Yucca ridge he said to himself "Why did he tell me not to look back?" He looked back where his brother sat and saw something weird going along. He ran and came back to Gotalbakawadi. He told them they had had bad luck at Black River. "Well, we will find out," he (the father) replied and sent messengers east, south, west, and north to call the people together. Before long they assembled and started to go to Black River. They traveled with sheet lightning so they could see well. When they came there many of them said, "I am a medicineman." The man who had been sitting there was not to be found and the medicinemen did not know where he was. They looked for a long time for his track but found no trace of it. They did see the mark where a snake had crawled along. They concluded that must have been made by the man and decided to follow it. This they did until it came to the edge of the water of Black River, where they were forced to stop. Those who claimed supernatural power tried to raise up the water of the river but were not able to do so. Finally distant lightning raised it a little and the company started down the bed of the river beneath the water. They went on downstream until they came to the junction of the rivers.¹ When they came close they found no signs of the lost man and continued downstream until they came where the water sinks below the surface.²

¹ The mouth of Tonto Creek where Roosevelt is now situated.

² Near Phoenix, Arizona.

They went downstream from there until they came way down and there they found him but he was not a human being.

Then a man with supernatural power who had come with them took his four rings and began to throw them at what had been a man. The first restored the man as far as his neck. The second one fell on him and made him a man as far as his waist. The third restored nearly all the remainder of his body, and the fourth made him completely a man as he had been before. They all returned without mishap to Gotalbakawadi. When they were nearly back, they stopped by a place which they said should be called Tsexadecgij, "forked rock." There they say supernatural ones live. They went still further until they came where it is called Tulittsogixalj, "yellow water spring" where also supernatural people are said to live. From there all the company went on back until they came to Gotalbakawadi where all the different kinds of supernatural ones live. They were going to make there the people who talk the different languages and from there they were to be scattered out in different directions. They danced there twelve nights during which time no one slept. When the people were feeling happy they made names for the various types. They made thirty-two different languages and then the people separated from each other.

"The supernatural ones will live here," he said. Then he made for the people those things on which we live. He made thirty-two kinds of fruits and vegetable food on which he said the people should live. He promised them rain which would make these plants grow. He made for them their corn, *bi'onagai*, and agave telling them to roast the latter with fire. He also made acorns, giant cactus, and two other kinds of cactus which they should use as food. Then he made for them day and night and arranged the months. Some of these he made to be cold and some of them hot. He made twelve months altogether and divided them in the middle, one part hot and one part cold. Now everything on the earth had been made by him.

Then the chief of the supernatural ones said that the people should live on the earth happily and promised to look after them saying that they should all be his children. He told them that they should do whatever he did. He promised to pray for them. He said he would live on top of the sky. If it rained the fruits would grow for them. He made everything for the people and arranged it properly. He charged them to remember what he told them saying that he had made everything good for them and that they were to live on the earth. He told them to pray to him and reminded them that he had made all the various things for them. He warned them it would not be well for them if they did not give heed to the things he was telling them. Whatever they said or thought would be known to him. He was saying this because he thought they would live happily because of what

he had said. He promised that he would go across above the world every day and see them everywhere.

He also said he had made pollen with which the people on the earth everywhere should pray and that they should pray to him only with it.

Having made many languages for them and said all this to them he directed that they go their several ways and scatter over the earth and that he would go up above where he would live.

"Now, this is all," he said.¹

PANTHER AND COYOTE ²

Coyote was sleeping on the other side of the fire. "Let us go over here," he told Panther with whom he was living. "There is a good nest on the cliff." They two went there. When Panther climbed up, Coyote spoke to the rock, saying, "Grow up with him." The rock began growing up. It was very high when it stopped growing. Panther looked down to the bottom and saw a fire burning there. When he saw it he cried. He sat in the nest with Eagle's children. While he was sitting there a number of eagles flew down from the sky. They put a feather shirt on the man and he flew up with them. As they flew up they sang, "We are going up, Yaoina."

When he got up to the sky he found many fruits there. They gave him a wife. They had such things as pumpkins, melons, and gourds for enemies. Bees were their enemies also. These hawk people used to go to war and fight their enemies. Panther went and fought with them. He kicked and struck them, killing them all. When he came back he looked down toward the earth. The man who had given him his daughter told him that if he were wishing he could go home, he might do so.

Then they put four kinds of feather shirts on him and went down with him. They flew under him as he went down. They sang, "yakigolnazza yaxinnahi."

They came down to the ground near where he was taken away. They told him he must not let anyone see the feather shirts they had given him.

He went to the place where his house had stood. There was nothing

¹ When the informant was reminded that the name of this individual had not been mentioned he replied, "Sun, though."

² Told by a San Carlos woman named Dananeldel, in December, 1905. The White Mountain Apache also use this narrative as a basis of a ceremony for the christening of an infant. The Jicarilla know this story. Goddard, (a), 224. This narrative here treated as a folk tale resembles among the Navajo a major myth with ceremonial connections. Matthews, 195-208.

there but the remains of the house. He asked the charred remains of the fire, how many years ago the people had moved away. They told him five. He went on and found where a house had been. He asked the poles of which the house was made how many years it had been since the people left. Four, he was told. He went on and came where a house had been. He asked the old beds how many years since the people had left. They told him three. He went on again and came to another place where they had lived and asked the brush shelter how many years had passed since the people left. It told him two years. He went on until he came to another deserted dwelling. There he questioned the ashes and received the answer that the people had left a year before. He went to still another place where a house had been. He asked the cuds of cactus which had been chewed and rejected how long before the people had left. They told him that they had left that very morning.

Then he went on and overtook them. They were going along ahead of him, the woman carrying a burden basket in which his own boy was sitting. "Mother," he said, "father is behind us." Coyote's children were in the basket too, hanging over its side.

His former wife came to an arroyo and built a house. When Coyote went off hunting, Panther told his wife to bathe, which she did. Then Panther took out Coyote's children and threw them away, leaving only one. He sat down inside, hiding himself.

When Coyote came back from hunting he said to the woman. "Has your husband come home that you have taken a bath?"

The youngest of the Coyote children who had been spared, spoke, saying, "Father, it was with an arrow-flaker."

"What have you done with the children?" Coyote asked. "Where have the others gone?" Panther's boy was named, He Gnaws Tough Meat. Then Panther was angry at that and came out and spoke to Coyote, who was frightened and said he had taken good care of Panther's wife.

Panther put four stones in the fire to heat, saying to Coyote, "These will be your wife." "What is difficult about those?" asked Coyote as he built a fire around the stones as Panther directed. When they were hot Panther told Coyote to swallow one. He swallowed it, saying he did not taste anything. He ran around in a circle. Panther told him to swallow a second one. He swallowed that one saying again that he did not taste it. Again he ran around in a circle. Panther gave him another to swallow. Coyote swallowed it with the same remark and ran around in a circle once more. The last time he gave him another and told him to swallow it. He ran around in a circle. Panther gave him some water to drink. When he had drunk it, steam came out his mouth, his ears, and his nostrils. He lay down and, shaking his tail, died.

THE SISTERS ARE LURED BY A FLUTE¹ (First Version)

They say long ago many people were living at a certain place. Two girls, sisters, heard a strange sound. It was a flute they heard. "Sister," one of them said to the other, "somebody is making a pleasing sound. Let us go where he is." They two started out and walked in the direction until they came to a red bird who asked them where they were going. "We are going where a pleasing sound is being made," they replied. "I am the one who is making that noise," the bird said. When asked to sing the bird sang, "djeuk, djeuk." The girls said that was not the sound they were searching for and went on their way. They next came to Quail who also asked their errand. They made the same reply to be assured that Quail was the one they were seeking. When told to sing, Quail said "ga·, ga·." "You are not the one we are seeking," they replied and went on. They came where there was a dove who asked whither they were going. When told they were seeking the author of a pleasant song the dove said he was the one they had heard. When requested to sing, the note "wo·o·, wo·o·", was produced. "It was not you we heard," the girls said and went on. As they went along they came to Road-runner. "Where are you going?" he asked. "We are going where someone is making a pleasing sound," they replied. "Well, sing for us then," they said. Road-runner sang "i·, i·." "You are not the one," the girls said and went on. They then came where the pleasant sound was and heard the flute again. "We hear it here, the one for whom we are seeking, sister," one of them said. "We will come to the place by sunset. We will spend the night there, hear the flute and then we will return to our homes."

When they came there they found two boys and their grandmother who were living together. One girl and one boy spent the night at a distance from the other couple. When it was morning they got up and one of the boys, mounting a flat-topped shade, played the flute for them. They were pleased. They built a house with a bed on either side of the doorway. The girls liked the boys and lived there some time. The old woman made fires of wood that snapped and sent out sparks which annoyed the girls who were lying near. "Let us go home, sister," one of them said. "We are going back where we used to live," the older sister said to the boys. "You must come to see us sometimes." They came back to their former home and lived there again.

¹ Told in 1914 by Albert Evans.

This story was obtained by Miss Constance Goddard Du Bois from the Diegueños among whom it is part of their major myth. Du Bois, 217-242.

The tale is common among the Yuman peoples according to Prof. A. L. Kroeber.

When a long time had passed the boys started to go there. They came along until the house was to be seen in the distance and sat down. The girls knew them and invited them to come in. They refused, saying things were strange to them. The younger girl went to them and was happy when she saw them. "We two came here as you told us to do," one of them said. The girl, saying that it was well, went back to the camp and told her relatives that the two men they had visited were sitting nearby. "Prepare some seeds for them to eat and take them to the men," the chief directed. When they had prepared a meal they took it to the young men who ate it. After that many people went to the strangers and built a house for them there. They lived in this house. Some time after, they came there in a band to the doorway of the house and killed one of the strange boys. The other escaped by turning himself into a downy feather and passing through the top of the house. The wind blew it away. Escaping thus he started back where his home was.

When he came back where his grandmother lived he told her his brother had been killed. She reminded him that she had told them not to go that way.

The two girls ran away and were fleeing in the direction the boys had lived. A large number of men ran after them. There was one boy with the girls. When the people were approaching him, he with the girls came to a large river by which a heron was making a pottery vessel. They called to her, "Put your leg across toward us." "Why?" she asked. "Many people are running after us to kill us," they replied. Heron put her leg across and they walked over the river on it. Then they said to her, "Grandmother, those people yonder will kill us if they overtake us. If they ask you to put your leg across for them you must pull it back when they are right in the middle of the stream. Tell them they hurt you and spill them in the water and so save our lives." When those who were behind came near the heron they asked her to put her leg across. She replied that she was not strong enough to do what they requested, that she was making pottery there. She put her leg across, however, and when they were halfway over she pulled her leg back and they fell into the stream and turned into ducks. They swam down on the surface of the water.

The three who were going along stopped and built a house where they lived for a time.

One day Wildcat came to visit them, spending two days with them. When he started home he invited them to come to see him some time, saying he had a good house. They said they would and after some time one of them proposed they should return Wildcat's visit. They went to Wildcat's house and spent two days becoming his friends. They returned to their own camp and lived there.

This house of theirs stood by itself. "Let us go where the people are living," one of them said. They went further over. Coyote came to them and calling them cousins said he would sleep by their camp. To this they consented. "Let us move up the river," he suggested. Consenting they moved up stream. Then he proposed they go and live where there were many people camping to hunt. They came there and joined the camp and lived properly. They settled down there where there were many houses.

"There is no other way for us," he said.

THE SISTERS ARE LURED BY A FLUTE (Second Version)

Long ago there were two sisters living at a certain camp. They went for wood, and as they were returning the older said, "Sister, some one is singing nicely; let us go there."

They started away and came to Woodrat's house. He asked them why they had come. They replied that having heard nice singing, they had come there. "Was it you we heard?" they asked. Woodrat said he was not the person they had heard.

They went on and a little way from there came to Ground Squirrel. They told him why they had come and asked him if he was the one they had heard. He said he was not the one.

They went on again and came to a dove sitting on a tree. The girls said they had come there because they had heard someone singing nicely. They asked Dove if he were the one who had sung. Dove said he was the one. "Let us hear you sing," the girls asked of him. He sang, "Hou wu hu." The older girl said that was nearly like what she had heard, but suggested they should go still further.

They went on and soon came where a red bird was sitting on a tree. This bird asked the girls why they had come. They replied that they had heard a pleasing song. The bird said that it was his song they had heard. They asked to hear him sing and he sang, "Teit teit teit." "No," they said. As they climbed to the top of the hill they heard him again. As they went down they heard a flute playing. "Sister, that is the one," the older girl said. The sound they heard was like, "Hi i, hi i hi i hi i hi i hi i."

The boys who played the flute were living there with their grandmother. She was away then after wood. The girls came up on the hillside. They came to the grandmother and ground corn for her and then they hid themselves. The boys who were away hunting asked on their return who had come to visit them. The grandmother said no one had been there. The boys then called attention to the marks on the ground made by the buckskin dresses of the girls. The grandmother said that she had been sitting there

and had made the imprints on the ground. The old woman went for wood. When she came back she was angry. "Why are you angry?" they asked her. She struck the boys and knocked them down.

The girls started to return to their homes. The younger of the two girls was pregnant and gave birth to a boy by the roadside. They two returned to their mother's house. When the boy had grown to some size he went out to hunt. He shot a quail and broke its leg. His father had come to see them with his brother. The quail said to the boy, "I will tell you something if you will restore my leg for me." The boy came to the quail and fastened its leg in place with some clay and made it good again. When he had done this the quail told him that those at the boys' home had eaten his father and flew off. The boy threw away his bow and ran home, crying. He found out at his home that his father had been eaten. He lay down and covered himself with a blanket. His mother said, "Here is your father's hand," and hit him.

Then a gopher came up under him. He put a flat stone over the hole so it could not be seen. After the boy had gone down the hole the blanket was crying, "lu," it said.

The woman pulled the blanket away and the boy was gone. She hunted over the ground with her hand and found a hole in the ground. The three of them, his mother, his aunt, and his grandmother went down the hole after him. The boy was running along way beyond. Then the ones whose child it was said, "Look back at me just once."

The boy came to a river where a duck was making pottery. The boy said, "Over there are those who kill people. They are running after me." The old woman put her leg across the stream and the boy crossed on it. He told the old woman when those who came behind were halfway across she should say her leg was breaking and drop them in the river. She did that as they were crossing on her leg. His mother fell in the river. He saw some clothes floating on the water. Three times he saw something floating down.

COYOTE AND THE JACK-RABBIT PEOPLE¹

Long ago Coyote said: "I wish I was walking along with it moist under my feet." He went on with it moist under his feet as he had wished. "I wish I was walking with water to my hips," he then said. The water came to his hips as he wished it would. "I wish I were swimming across

¹ Told December, 1905, by Skinazbas, chief of the San Carlos.

with only my back above the water," he wished again. It happened that way.¹

When he was on the other side of the river he lay down as if he were dead, near the place where the people came for water. Soon a Jack-Rabbit-Girl came for water. She filled her vessel and started to return to the camp when she saw Coyote lying there dead. She began shouting, "The person you hate to see is lying here dead." The rabbits all came running there and danced. They sent word inviting everyone to come to the dance. All kinds of living people came there, among them Skunk.

When all the people were dancing, Skunk sent his fluid into their eyes so that the people, one after another, fell down dead, but Coyote ran off. Skunk pulled the bodies together and made a round pile of them. Coyote suggested to Skunk that the one who should beat in a race around the small hill standing near, should eat them all. They, two, started to race around the hill but soon Coyote lay down right where he was and Skunk ran on by himself. While he was doing that Coyote ran back and ate all the flesh, leaving only the bones. When he had eaten them, he started to run around the hill. When Skunk arrived there was nothing there but a pile of bones. As Coyote came running Skunk inquired of him what had happened to the meat that had been piled there. Coyote replied, that the name of this place was Meat Separates, and that it was food for poor people. Skunk threw the bones away and accused Coyote of having eaten the meat. As evidence of this, he called attention to the condition of Coyote's belly as he lay there. Then they were angry at each other.

COYOTE'S EYES²

Rabbits were throwing their eyes up. Coyote ran there and said, "Cousin let me do it too." They refused, but Coyote repeated his request. The rabbits helped Coyote get his eyes out and he threw them up. They fell back again and he repeated the process. Then the rabbit said, "Let his eyes hang on the tree." The next time Coyote threw his eyes up they caught and hung in the tree. Coyote had no eyes and Rabbit made eyes for him of pitch.

¹ The Sia account gives a reason for the wish: Coyote was weary from a long journey. Stevenson, (a), 149.

² Told in 1905 by Frank Ross, a Chiracahua Apache, living with the San Carlos.

A widely distributed story: Matthews, 89; Stevenson, (b), 153; Wissler and Duvall, 29.

TAR BABY¹

Long ago Fox was stealing. He was crawling through a small hole in the bottom of the fence. The farmer put a figure made of pitch in the hole. Fox was walking around in the night and saw this figure of pitch. "Get out of the way and let me pass," he said. "There are many watermelons." The figure moved from side to side. He went up closer to it. "Go on," he told it. It did not go. When Fox started through, the figure slid from one side to the other. "It is not a person," he said and started to go in. Move away he told it. It did not move away. He struck the pitch. His hand stuck there. "I will strike you with my left hand," he said. His left hand stuck to the figure. "I will kick you with my right foot," he threatened. When his foot stuck he said he would kick him with his left foot. When his left foot was fast he said he would switch him hard with his tail. His tail stuck fast. "I will bite your head off," he said. He bit him and his teeth stuck fast.

The man came and found him hanging to one side of the figure. He took Fox to his house and tied him to a stake while he heated water to scald him. Coyote came along and asked Fox why he was there. Fox said he was waiting there while they brought something sweet for him to eat. "Cousin, let me take your place," Coyote said. Coyote let himself be tied up and Fox went up on the top of the ridge to watch. The man brought out the hot water and poured it over Coyote's back so that the hair came off. Coyote went trotting off until he came where Rabbit sat by some water.

Coyote, coming up behind, saw Rabbit and caught him. While he was holding him with his teeth, Rabbit said, "I will tell you something." The moon was to be seen reflected in the water. Rabbit told Coyote that there was some gold lying in there and that was why he was sitting there drinking the water. Coyote looked and said, "Why it is so, isn't it?" "Cousin, you drink the water here and I will drink over there." Rabbit did not drink any of the water. He only pretended to do so, but Coyote drank a large quantity until his belly became very large. Rabbit ran away from him. "I will kill you some time somewhere," Coyote said.

A long way off a rock was standing up. Rabbit was standing against it. Coyote saw him standing there and was about to knock him down. "Wait for me, Cousin," Rabbit said, "I will tell you something." "The sky is falling," he told him, "look up here." Coyote looked up and said, "It is so,

¹ Told at San Carlos in 1905 by Sidney Smith, a Tonto Apache who was living with the San Carlos Apache.

The narrator seemed not aware that the story was of other than Indian origin.

isn't it?" "We had better stand against the stone." Coyote stood against it and Rabbit ran away. "Wherever you are I will kill you," said Coyote.

Some distance away Coyote was catching grasshoppers when one sat down in his mouth and talked to him. "Smooth the spines of that cactus and I will eat it," he said. "Some other people will come to me and because of that I shall not be able to eat well." "Go over there by the water and I will eat it," Coyote said. "Because the girls come there to get water, I will not be able to eat well." "I will eat there where the dry wood is set up on end," Coyote said. "Because they come after wood I cannot eat there very well," it said. Then he opened his mouth and the grasshopper flew away.

SACK AND POT AS MAN AND WIFE

Long ago they say Pot was a woman and Sack was a man. As these two were walking together they came where there was a sheer cliff with no way down. Pot jumped over and was broken. Then Sack jumped over, too, but landed safely. He repaired the pot and they walked on.

As they traveled they came where a fire was burning over a large territory. Pot went right in, walked through the middle of the fire, and came out the other side. She stood at the edge of the fire. Sack went in and began to blaze there before he had gone far from the edge of the fire. Pot went in after Sack and brought him out and repaired him. Pot was not burned at all.

They walked on until they came to a river. Sack waded across to the other side. Pot went in but filled with water in the middle of the river and sank. "My wife is drowned," Sack said, and he wept.

THE LOAF, THE CLOTH, AND THE HIDE¹

Long ago they say an old woman was living with her daughter's son. He went away to work. He made a chair and was given a loaf of bread for his work.² He was taking it home to his grandmother when he came to the house of another old woman. She invited him to eat and he did so. After supper she invited him to spend the night there. During the night the old woman stole the boy's loaf and substituted another which he took to his grandmother. They ate the bread together.

¹ This is a European story well known to Spanish-speaking peoples. The recorded tales have as rewards a snake, a donkey, and a stick instead of those here mentioned.

² The loaf was supposed not to decrease.

When it was gone and they were about to die of starvation his grandmother told him to go and work again since they were about to starve. The boy went there again and made two chairs. He was given a table cloth for his wages. He was told to spread the cloth and call for any food^c or sweets he wanted and then stand with his back to the cloth. He took the cloth and started home with it. He went to another old woman's house where he was invited to eat. When he had eaten he was asked to stay all night. During the night the woman stole the table cloth and put another in its place. He went to his grandmother the next morning. When he came to the camp he spread down the cloth and standing back to it called the names of the dishes he wanted. When he turned to the cloth there was nothing on it. No food was there.

Then his grandmother told him to go and work once more. He went again and made two chairs. For wages he was given a hide and told that it would do quickly whatever he told it to do. On his way home he came to the house of the woman again and was invited to eat. He refused to eat, but demanded his loaf of bread. The woman said she had not seen his bread. The boy told her she was not telling the truth and again asked that his loaf be given him. The woman again said she had not seen it. He told her to hurry and took the hide he had been given from his pocket. "My hide," he said, "that person stole my loaf from me. Get it back for me." He dropped the skin and a black man jumped up from it. He drew a sword and said to the woman, "Give him back his bread and table cloth quickly." The woman cried and ran around. She gave them back to the boy who went home to his grandmother with whom he lived. "Good," she said. They lived well.

A rich man had a good many people working for him. "Where does the boy get so much?" they said. Another chief told his men to go over there and get that man. They went after him. When the boy came there they put him in jail. The chief told him that after two nights he would be hung. Then the priest asked the boy what good thing he had left at his house. He replied that his wife was there and beside he had a hide. They told him that he was to be hung in one hour. His wife came bringing the hide. One hour of the time he was to be hung his wife came in the jail bringing the hide. He told his wife good-bye. He took the hide with him when he went to stand on the gallows. He told the hide to strike the chief who wanted to kill him with lightning and to kill all the people. It struck them with lightning.

THE GOOD AND THE BAD BROTHER ¹

A long time ago they say there were many people living at a certain place. There were two brothers who agreed to go to this settlement. As they were going along they came upon a bullsnake. The older brother said he was going to kill it and the younger told him it was a bad thing to do and that he should not do it. Each reiterated his statement three times and then the elder brother ran to the snake but the younger brother ran after him and catching him, held him while the snake escaped.

They went on for some distance until they came where a hawk sat on a tree. The elder brother said he would kill it and the younger brother said, "No." The older brother repeated his intention and the younger again said, "No." The first ran toward the hawk but the second one caught him saying the hawk was a poor thing and should be spared. He shouted to the hawk and it flew up. The elder brother asked why he had caused the hawk to get away when he was about to kill it. The younger one said just because it was a poor thing he should not kill it and urged that they should hurry on.

As they were going along they came to a horse which was very thin. When the elder brother said he was going to kill it, the younger one objected, saying it was a pitiful animal through which one could even see the grass on the hillside beyond. Each of the brothers repeated his statement the third time and then the younger brother drove the horse away. The elder brother reproached him for driving the horse away when he had said he was going to kill it. They went on and came where a man was living with whom they stayed and worked for the food they ate. The larger boy did not work but the smaller one worked for the rich man who gave them their food. The big boy who didn't work was lazy but the boy lived well.

The larger boy talked to the chief saying that the smaller boy bragged that he could do whatever the chief told him to do. "What boy?" the chief asked. "The small boy I live with," the other replied. "He says he can do that. 'Well I will jump in the red boiling metal down the hill, and the next morning I will be inside sitting on something,' he says and if he says so he can do it."

The chief sent the older boy home and next day sent for the younger boy who when he came was told that he was reported to have said that he could remain over night in boiling metal. The boy said that he had not said it but was nevertheless commanded to be ready in four days to undergo the ordeal.

¹ This story resembles in a general way a European tale entitled "Boots and the Troll" in *Popular Tales from the Norse*, Sir Geo. Webbe Dasent. 1904.

The boy returned to the place where he was living and sat there unhappily wondering why his brother was making such reports about him. So he sat as the days passed until three days were gone. When he realized that the next day he must go for the ordeal he felt distressed and wondered what he should do. Just then the horse he had saved came to him and spoke. "Boy, why are you unhappy?" he asked. The boy replied that the next day he was commanded to get into a pot of boiling lead. "Well, do not be disturbed by that. You saved my life over there and I will save yours," the horse said to him. He directed him to take four pails and a knife saying he would come to the boy who was to lead him to the place designated. The boy was to cut off the horse's head and fill the four pails with the blood. He was to wash himself with one of these pails of blood, drink one, and pour the remaining two into the pot of lead before he jumped in. The remains of the horse were to be placed to the east.

When the days were all passed the chief called all the people together and commanded that on that day the boy was to do this. When the boy led the horse there the people laughed for one could see the grass through the emaciated sides of the horse. The boy cut off the horse's head with the sharp knife he had brought and filled four buckets with the blood. He then took the horse to the east. He washed himself with the contents of one pail, drank one, and poured the other two into the boiling lead. Having done this he jumped in. The people all went back to their homes. The next morning they came there and opened the kettle of lead. The boy was not dead but sat inside alive. He got up and came out. He returned to his home and continued to live there happily.

When considerable time had passed the older brother informed on him again. He came to the chief and said the boy who lived with him said that he could cut the cottonwood which, if one cuts it down, stands next morning as it was before so that it can put out leaves again. The chief said the boy should do this. The next day he sent for the boy and told him that it had been reported that he said he was able to cut the cottonwood so that it would remain dead. The boy denied having said this, but the chief said that while it might be he had not said it, he must nevertheless do it. Four days were specified as the time before this must be accomplished.

The boy went back to his home where he sat about thinking what he should do, quite unhappy. When there were two days of the four remaining and he was wondering how he would cut the tree the bullsnake came to him and asked why he was so unhappy. The boy told him of the cottonwood tree which, if cut down, was the next morning always the same as before. This he said he had been ordered to cut down. The snake, saying that the boy had once helped him and saved his life, agreed to save the boy's

life in return. He asked how long before the task must be attempted. The boy replied in two days. The snake then said he would go there the next day and eat off all the leaves so they could not grow out again, after which the tree might be cut.

The chief sent for the boy and told him the day had arrived. They went with the boy where the tree stood, getting there about sunset. The boy alone saw the snake as it came down the tree. The boy chopped the tree down and returned to his home. The next morning the tree was not growing; it still lay there a dead tree. The chief said the boy had saved his life and gave him suitable rewards. The boy lived happily again.

After considerable time had passed his brother informed on him again, telling the chief the boy had said he could make the rich man's daughter well again. The chief, saying he would find out, sent for the boy. He told the boy it had been reported that he had said that he could produce a child from the rich man's daughter in one night and have her well again the next morning. The boy denied saying it but the chief said that nevertheless in four days he must do it or his head would be cut off.

The boy went back to his home and sat about for three days, unhappy, thinking how he should do it. When there was only one day left the hawk flew to him and asked why he was unhappy. The boy told what he was expected to do, to cure the sick daughter of the rich man and produce a child. The hawk said that since the boy had once saved his life he would save the boy's life. The man's daughter's illness was due to a screw in the crown of her head. The screwing down of this piece of iron had nearly killed her. It was being forced down by the dancing of some people by the river's edge. The boy was to screw it up again and the girl would get well. The boy thanked him for this information. The hawk also promised to come to the house in the middle of the night. A black rattlesnake would make a noise and then there would be a baby.

When the four days had passed he came where all the men were gathered to look on. He raised the screw in the head of the sick girl who sat there and she was well again. He went back to his home. In the middle of the night the hawk sat on the house. A black rattlesnake made a noise and just then the baby was born. When daylight came the chief said the boy had made good and saved his life. The boy went home and lived happily.

When some time had elapsed the older brother again went to the chief and said that the boy had used words that were not good. He had said that he could kill Delgit and bring his tongue and hide. The chief said that the boy should do it and sent for him. When the boy came he asked him if he had said he would kill Delgit and then told him to do it on the fourth day and bring the tongue and hide. If he did not do it his head was to be cut off.

The boy went to his home and sat around, unhappy and wondering how he should do this. When three days had passed and only one day remained the white horse through which one could see grass came to him again. The horse asked why the boy was unhappy. The boy replied that it was because it had been said that he had claimed he could kill Delgit. The horse said the boy had once saved his life and that he would save the boy's life. Telling the boy to take a long knife and a short one, he proposed they should go to Delgit since he knew where he lived. At the horse's suggestion the boy mounted him and the horse ran with him to the far distant place near which Delgit lived.

When they were near the place the boy dismounted and the horse gave him instructions, "Yonder is the one called Delgit," he said. "Sharpen the knives well. That one will not be able to see us. You must mount me holding the long knife and I will run under him four times back and forth. When I run under the fourth time you must stab upward. When you have killed him cut out his tongue and prepare the skin." The boy sharpened the knife and mounted the horse which ran under Delgit. When Delgit turned that way the horse ran back under to the other side. This he did four times, Delgit whirling from side to side in vain. When the horse ran under the fourth time, the boy, striking upward, stabbed the monster which, shaking from side to side, fell dead.

They came up to the body which the boy cut open. He removed the skin and the tongue. The skin was so heavy the boy could not lift it but dragged it to the bank of a ravine in which the horse stood while the boy pulled the skin across his back. The boy then sat on the load and rode back to the settlement near which he deposited the hide and tongue. When the appointed days were passed, he came to the chief, bringing the tongue. "This, which I am bringing you, is the thing you spoke of," he said. The chief said that later he would determine the matter. The boy having said the skin was lying at a distance, the chief sent some men to drag it there.

The boy was then told to go to his home and eat and afterward to return. The chief sent out for all of the people to come together to see if anyone knew Delgit's tongue. When the people were assembled, the chief began asking them what was the color of Delgit's tongue. When not one of them knew it, he sent for an old man who was living below, that he might ask him. When the old man had come, the chief asked him what kind of a tongue Delgit had. The old man replied that the tongue was forked, saying, that when he was a young man he once saw it. "That is the one," the chief said, "for it is forked," and then he sent the boy home.

The boy remained there a long time happily. After a time, he began to think about his brother — how he seemed not to like him. He concluded he would report on his brother.

He went to the chief and said that a man who was living at a certain place had said that he could do what he, the boy, had done. The chief replied that he would determine the matter and sent the boy home again. He sent for the man and asked if he had said he could do what the boy had done. Although the man denied he had made the boast, the chief told him he must do as he was reported to have said in four days.

The man went home and sat for three days very much disturbed. When there was only a day left, he went where the poor white horse was and led him back. He brought there four vessels and a knife. When the time was up, he led the horse to the appointed place and cut his throat. The blood was only sufficient to fill one of the vessels. He drank some of this blood, washed in part of it, and poured the small remainder into the metal. He jumped in and the cover was replaced. Early next morning, the cover was lifted but he was not there. There was nothing left and the people all laughed about it.

The boy continued to live happily.

MAGIC FLIGHT¹

They say there were people living long ago. A man said to himself, "I will go on a journey." When he had traveled far he came where people were living and sat there. When he had been there a long time without anything to eat, he came to the house and walked by without speaking. He then turned about and went home. After a month he returned again. The man who lived there wondered who he was and whence he had come. As the stranger was standing nearby, the man who lived there said to himself, "I will speak to him." Going up to him he asked him where he was from. The stranger replied that he came from a distant country. When asked why he had come he replied that he was about to return but that he would come again in a month. "Then I will have something to say," the other man remarked as the stranger left.

When he came back at the end of a month he was riding a horse. When he approached the man who lived there he was greeted: "Have you returned?" "I have come back here," he replied. "I told you I would go there." "All right, come," he said. The man said he thought he wanted to live with the stranger. The visitor said he was going back and the man said he would follow in fifteen days. The man told him his name and he knew it. The stranger told him to follow the horse's track and he would find the way.

¹ A widely distributed European folk tale. Elsie Clews Parsons secured it from Bahama, 54-62, and from the Portuguese of Cape Verde Islands in New England.

He took some food with him and started on the journey. He walked along, following the track until he had gone a long way. The man had thought the visitor lived close by but he went on until he climbed a high mountain where he sat down. The horse's track was gone. There was nothing to be seen. While he sat there thinking what he should do, a raven lit on a tree and shouting at him asked where he was going. The man heard the raven¹ who flew down to him and asked again where he was going. The man said he had been following a horse's track for he wished to visit the man who was riding on the horse. The raven said the country where the man lived was far away; that four mountains stood across the way and that he would go with great difficulty. He added that the man he was seeking was not good,² and it was dangerous to go to him.

The man insisted that he wished to go nevertheless, and offered the raven the supply of food he had for the journey. The raven consented to carry the man close to his destination but said he would bind the man's eyes with a white something he had. He cautioned the man not to raise the bandage.

"I will carry you there and put you down on that mountain ridge where I will rest awhile," the raven said. He took the man on his back and carried him to the ridge where he put him down. They sat there a short time and then the raven carried him to the second mountain ridge where they rested and talked a short time. He carried the man to the third ridge where again they sat and rested. They then went to the fourth ridge in a similar manner. While sitting there the raven pointed out a mountain peak on which the man he was seeking lived. The raven agreed to carry the man close to the mountain and when he had done so he put him down and left him. The man went on by himself and when he came near the mountain he walked along and came where a hole had been dug for water by the river. He sat here a short time until two girls came for water. He threw a small stone from where he sat at some distance and the girls looked there and saw him.³ The girls went quickly back to the camp and said: "Father, the man who said he would come to you sits over there." The man told his daughters to invite the man to come to the camp, adding that he would do much of their work for them. When the girls came to the visitor they told him their father had asked him to come to him.

The man got up and went to the camp and talked to his host during the

¹ Eagle in the Portuguese, (Cape Verde Island) account.

² The narrator explained that a *te'i dn* or ghost was meant. The Apache use the same word for their old conception ghost and the European concept devil. The Portuguese and Negro versions have the devil or equivalents.

³ An Indian method of approach (p. 20 above) not European.

evening. "I saw you," he said, "and I have come here to you." "That is well," the host replied. "You will work for me." To this the visitor assented.

The next morning the man who lived there said to his guest: "You said you would work for me. Level down the mountain which stands down there, plant the ground, cause the crop to grow in one day, and bring some of the corn home with you tonight."

The man having made an ax and shovel of wood carried them with him to the mountain where he sat leaning against it, doing nothing until midday. The youngest daughter then told her father that she was carrying some food to the man who was working for them. Her father gave his consent and she set out with the food. When she came there and saw the man sitting there idle she said: "Well, you came here to work. I am bringing you food." "But I shall not eat. I am not going to save my life." "Eat, I tell you," the girl said. "I cannot do anything with the mountain," the man replied. The girl urged him again to eat and he did so. When he had finished she offered to examine his head. He put his head down to be relieved of his vermin.¹ The girl feeling over his head breathed over it and he went to sleep. She lifted his head from her lap to the ground and got up. With motions of her hands in four directions she leveled the mountain and planted corn. The corn came up and tassels appeared on it. When one of them was becoming white she woke the man up. "Get up," she said, "your work is done." He got up and looked hard with his eyes. "Get some of that you came after," she said to him. He gathered some of the corn, tied it up, and took it home. When the two came to the camp the old man was pleased. "Well, this is some kind of a man who said he wanted to work." The sun set. The old man said that the next day he wanted some horses broken.

In the morning they saddled a horse for him and he mounted. The girl gave him a tough stick with which the man hit the horse on the neck and back when he tried to kick. The horse kept jumping around until he was tired and fell over. The horse then spoke saying: "Well, my daughter has caused me to be tired out. He could not do it by himself."² "I have twelve daughters and you may marry one of them," he said to the man. "He has beaten me and he may have his choice of the daughters. Tomorrow have my daughters stand in line for him. He will marry one of them and then he will work well." The next morning they put the twelve girls in a line and blindfolded the man. The youngest daughter had a small

¹ The European stories are less definite as to this point.

² The European accounts have other ordeals but less suited to Indian appreciation.

prominence on the palm of her hand. The man passed along the line three times and when it would be the fourth time he drew the youngest girl from the line. The old man exclaimed, "My kinfolk, he has taken from me my favorite daughter." The man married the girl and lived with her. The girl proposed that they should go back to his people because her father would try to kill her husband. The man consented to this. His wife told him to catch a horse. He brought back a black one. "Not that one, get the poor sorrel horse." He brought that one.¹ "You spit here and I will spit here,"² she said. "This old man, his daughters, and his wife have all died. They are not living beings. He will try to kill you but I will help you many times so we may go back where you live."

They mounted the horse one behind the other and rode away. When they had been gone a day the old man told one of his daughters to look in his son-in-law's house. When she came to the house the man was not there. She told her father this, who said, "Very well, I will go after him and kill him." He started away, traveling in the middle of the red wind. He rode after them on his horse. The girl saw him and said, "My father is riding over there and he is angry and it is red."

They two dismounted. The woman sat in an old house which she put there and the man sat in a black stump. The old man rode up and when he came to the old woman asked where the man was who stole his daughter. The old woman said she had not seen anyone around there. The old man got up and went back to his camp.³ The next day they all started and came where a wide stream of water was flowing across. His daughter and son-in-law were there in the middle of the stream sitting on a long large tree which was floating with them.⁴ The girl had her head down. "My daughter, look at me once," the father called. "My child, look at me once," her mother said. "My sister, look at me once," her sister called. The girl did not look and told the man not to look for if they looked the log would float back. It floated across the water with them and she did not look back at them. They started back and returned to the camp.⁵

The girl and her husband went on and stayed some distance from where the man lived. The girl told her husband to go back to his people but not to permit them to embrace him. If they were to embrace him he would

¹ The European versions have two horses, "wind" and "thought." Wind, the slower, is taken by mistake and there is no time to change.

² This was that their spittle might converse so that the father would not know of their flight.

³ The man goes four times in the European versions and then the wife goes alone.

⁴ The girl becomes a ship and the man the pilot. The Apache do not know boats or ships and have no word for them.

⁵ The mother puts a curse on her daughter that she shall be forgotten by her husband for a period of years.

never think of her again. The man started back and when he was coming his relatives saw him and started toward him. He told them not to do so but one of them held out his arms. The man's mind was lost and he forgot the one who had been his wife. He lived there while much time passed. Another man's daughter fell in love with him and gave him a cloth and her beads. She said she would marry him and he consented. The people were talking of the coming wedding and of the mutual attachment of the parties. The people all came there and were told by the father that his daughter was about to be married.

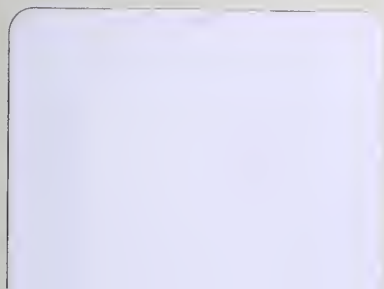
There were two turtle doves sitting in a tree who said, "Wait, people, I will speak to you." "Very well," they replied and they all listened. The doves talked to each other. "We were traveling together for a long time. One day we traveled from a place called inl'a¹ and the old man with his wife and daughters came after us to fight. Then I became an old woman and you became a black log. Over this way there was a body of water in the middle of which we floated on a log. They called in vain, 'My daughter, my child, my sister, look at me once more.' They turned back and we two came over here where your people live. You went home and some one of your folks embraced you although I warned you that if you were so embraced you would forget me. I was that one and you were the other."

"Oh, yes, I remember now," he said. "You were my sweetheart. We will go back now. All will be well. I know you now." He gave back the one he was to marry and the one he had married long before became his wife again. They separated from each other and he married the girl who was the turtle dove. They lived together happily.

¹ "Gets ripe."

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